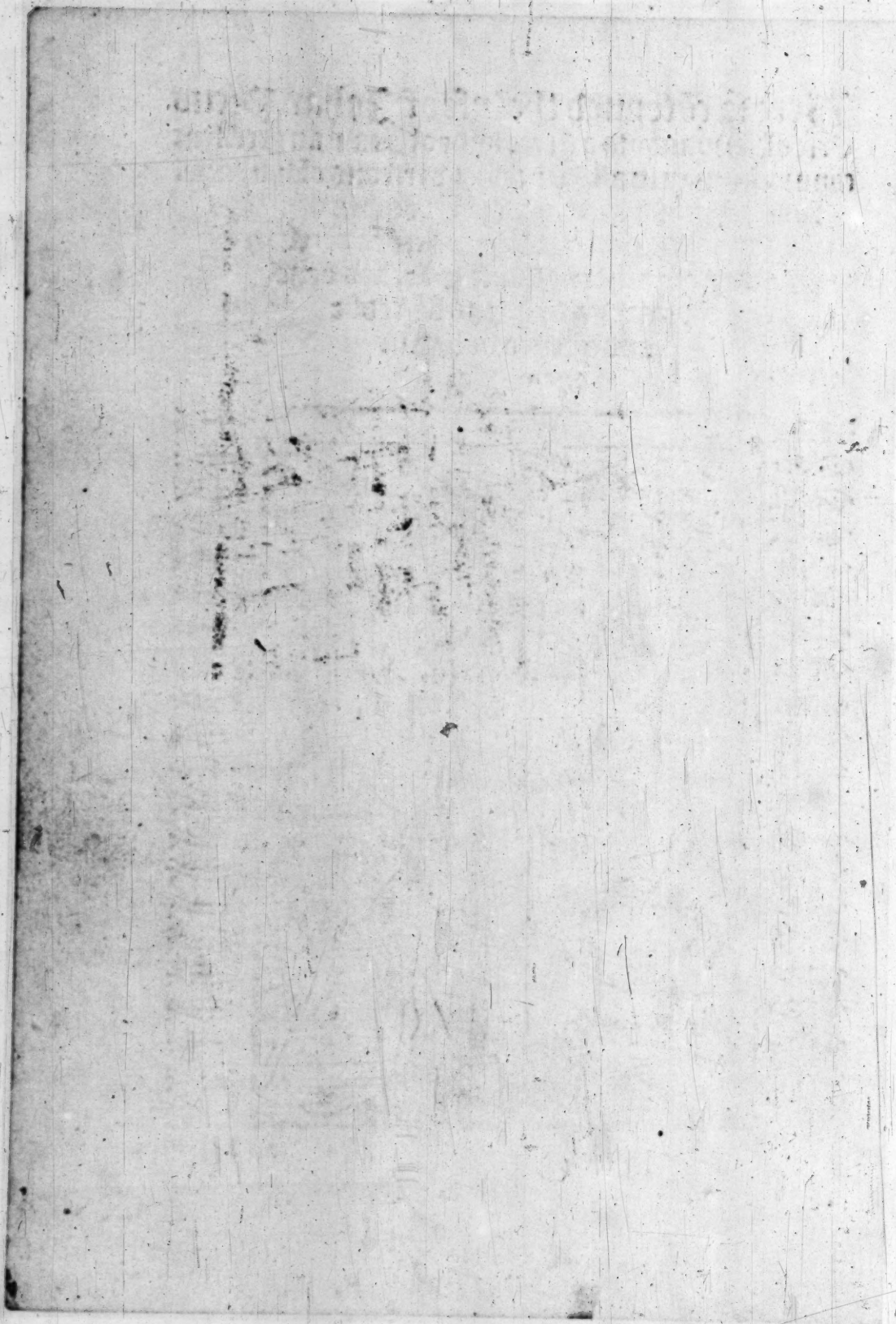


**H**ere is cōteyned the lyfe of Johan Picus  
 Erie of Andula a grete lord of Italy an excellent  
 conynge man in all sciences & vertuous of lypynge.  
 With dyuers epistles & other werkis of þe sayd  
 Johan Picus full of grete science vertue &  
 wysedome whose lyfe & werkis bene  
 woorthy & dygne to be redde  
 and often to be had in  
 memozye.







Unto his ryght entyrelly beloued syster in  
chryst Joyence Leygh Thomas more  
grettyng in our lord.

**I**t is and of longe tyme hath bene my Well be-  
loued syster a custome in the begynnynge of þ  
newe yere frendes to sende betwene presentes or gys-  
tes / as the wytnesses of theyr loue and frendshyp &  
also sygnifyenge that they desyre eche to other that  
yere a good contynuaunce and prosperous ende of that  
lucky bygynnynge. But communely all those presen-  
tes that are vsed customably all in this maner betwe-  
ne frendes to be sent: be suche thynges as pertaine  
only vnto the body eyther to be fed or to be cledde or  
some otherwysely deliyted: by whiche hit semeth that  
theyr frendshyp is but flesshely & stretcheth in maner  
to the body only. But for asmoche as the loue & am-  
yte of chrysten folke sholde be rather goostly frendshyp  
then bodely: syth þ all faythfull people are rather spy-  
rituall then carnall. for as thapostle seyth we be not  
now in fleshe but in spyryte yf chryste abyde in vs. I  
therfore myne hertly beloued syster in good lucke of  
this newe yere haue sent you suche a present as maye  
bere wytnes of my tynde loue & zeale to the happy con-  
tynuaunce and gracpouse encrease of vertue in your  
soule: and where as the gyses of other folke declare þ  
they wyssheth theyr frendes to be worldly fortunate  
myne testifyeth þ I desyre to haue you godly pspes-  
rous. These werkes more pfitable then large were  
made i latyn by one Johñ pic<sup>r</sup> erle of mirádula a lord  
whyp in Italy of whose connyng & true nede here

nothinge to speke for asmoche as here after we peruse  
the course of his hole lyfe rather after our lytel power  
tenderly then after his merites sufficiency. The wer  
kes are suche that truly good sylter I suppose of the  
quantyte there cometh none in your hande more pro  
fitable: neyther to thachpuyng of temperaunce in po  
sperite/ nor to þ purchasyng of pacience in aduersite/  
nor to the dyspysyng of worldly banpte/ nor to the de  
syng of heuenly selcpte/ whiche werkes I wolde  
requeyre you gladly to receyue: ne were hit þ they be  
suche that for the goodly mater (how so euer they be  
translated) may deylte & please ony persone that hathe  
ony meane desyre and loue to god. And that your selfe  
is suche one as for your vertue and feruent zeale to god  
can not but ioyously receyue ony thynge that meanes  
ly so wnethe eyther to the reproche of vyce commendas  
cyon of vertue or honoure and laude of god who pres  
serue you:



**C**helyfe of Iohn Picus Erle of Mirandula.

**I**ohan Picus of the faders syde descended of the worthy lynage of the Emperoure Constantyne by a neww of the sayd Emperour called Picus by whom all the Auncestres of this Iohn Picus vndoubtedly bere that name. But we shal let his auncestres passe to whome (though they were ryght excellent) he gaue agayne as moche honour as he receyued. And we shal speke of hym selfe rehersynge in parte his lernynge and his vertue. For these be the thynges whiche maye accompte for our owne / of whiche euery man is more properly to be comended then of þ noblenes of his auncestres: whose honour maketh vs not honorable. For eyther they were them selfe vertuose or not: yf not / then had they none honour them selfe had they neuer so grete possessyons: for honour is the rewarde of vertue. And how may they clayme the rewarde þ properly longeth to vertue: yf they lak the vertue that þ rewarde longeth to. Then yf them selfe had none honour: how myght they leue to theyr heyres þ thynge whiche they had not them selfe / on þ other syde yf they be vertuous & so cōsequently honorable / yet maye they not leue theyr honour to vs as enheretaunce: no more then the vertue that them self were honourable for. For neuer the more noble be we for theyr noblenes: yf our selfe lak those thynges for which they were noble. But rather the more worshipful that our auncestres were / the more vile and shamefull be we: yf we declyne from þ steppes of theyr worshipfull lyuynge: þ clere beauty of whose vertue may

Pr<sup>9</sup>.

A.iii.

kith the darke spotte of our vyce the more euidently  
to appere & to be y more marked. But Dic<sup>o</sup> of Whom  
we speke was him selfe so honorable/for y grete plens  
tuouse habundaunce of all suche vertues/ y possessyon  
Wherof very honoure foloweth (as a shadowe folow  
with a body) y he was to all them y aspyre to honour  
a very spectacle in whose cōdytyons as in a clere pul  
lished myrour they myght beholde in what poyntes  
very honoure stondeth: Whose merueylous connyng  
& excellent vertue though my rude lernynge be ferre  
vnable sufficiently to expresse: yet for as moche as y  
no mā sholde do hit but he y might sufficiently do hit:  
no man sholde do hit/ & better it were to be vnufficiēt  
ly done then vterly vndone. I shal therfore as I can  
brefely reherse you his hole lyfe: at the leest wyse to  
gyue some other man here after (y can do hit better)  
occasion to take hit in hande When hit shall happely  
greue hym to se the lyfe of suche an excellent connyng  
man so ferre vnkonnyngly wyten

**O**f his parentes and  
tyme of his byrth.

**I**n y yere of our lord god. M. CCC. lxiij. Di<sup>o</sup>  
the seconde beyng than the generall bycare of  
chryste in his chyrche: and Frederyk the thyrde of y  
name rulyng the empyre this noble man was bozne  
the last chylde of his mother Iulya/ a woman comen  
of a noble stok/ his father hyght Iohn frauncise a loz  
de of grete honoure and auctoryte.

**O**f the Wondre that appered  
before his byrth.



**A** Mercifulouse syght was there scene before  
his byrthe / there appered a fyery garlande  
standynge ouer þe chaumbre of his mother whyle she  
trauelled & sodenly vanysshed away : which appare-  
ce was peraduenture a token that he which sholde þe  
houre in the cōpanye of mortall men be borne : in the  
perfeccon of vnderstandynge sholde be lyke þe perfyte  
fygure of that rounde cyrcle or garlande and that his  
excellent name sholde rounde aboute the cyrcle of this  
hole world be magnifyed whose mynde sholde alway  
as the fyre aspyre vpwarde to heuenly thyng. And  
whose fyry eloquence sholde w an ardent hert in tyme  
to come whorship & prayse almighty god with all his  
strength. And as þe flame sodenly banisshyd so sholde  
this fyre sone frome þe eyen of mortal people be hydde  
we haue oftyntymes red that suche vnknewen and  
straunge tokens hath gone before or foloweth the na-  
turyrle of excellent wyse and vertuose men depart-  
tyng (as hit were and by goddes cōmaundement)  
scuerpynge the cradyls of suche specyall chyldren fro þe  
cōpany of other of the comune sorte. And she wynged þe  
they be borne to the accheuyng of some grete thyng.  
But to passe ouer other. The grete saynt ambrose : a  
swarme of bees flew aboute his mouth in his cradle  
& some entred in to his mouthe and after þe yssuyng  
out agayne and fleyng vpon hygher hydynge them-  
selfe amonge the cloudes escaped bothe þe syght of his  
father and of all them that were present / which pro-  
nostycacon one Paulin<sup>9</sup> makynge moche of expow-  
ned it to signyfy to vs the swete hony combes of his  
pleisant wyrtynge : which sholde shewe out the cele-

stiaall gyftes of god & sholde lyfte by the mynde of men  
from erthe in to heuen.

Of his persone.

**H**e was of seture and shappe semely and beautes  
ous / of stature goodly & hyghe: of fleshe tendre  
and softe / his bysage louely and fayre / his colour  
white entermengled w<sup>th</sup> comely ruddes / his eyen gray  
and quicke of loke / his teth white and euen / his heer e  
pelow and not to pikd.

Of his settynge forth to scole  
and study in humanyte.

**A**fter þ rule and gouernaunce of his mother  
he was set to maysters & to lernynge: Where  
with so ardent mynde he labored the studyes of hu  
manite: þ within shorte whyle he was (and notwith  
out a cause) accompted amonge the chyef Oratours  
and Poetes of that tyme in lernynge meruaylously  
swyfte and of so redy a wyt / that þ versis whiche he  
herde ones red: he wolde agayne bothe forwarde and  
bakwarde to the grete wonder of the herers reherse /  
and ouer that wolde holde hit in sure remembraunce  
whiche in other folkes wonte comenly to happen con  
trary. For they þ are swyfte in takynge be oftentymes  
slowe in remembrynge / and they þ with moze labour  
& dyffyculte receyue hit: moze fast & suerely holde hit.

Of his study in Canone.

**I**n the fouretene yere of his age by the com  
maundement of his mother (whiche longed bes  
re soze to haue hym prest) he departed to Bononye to  
study in þ lawes of the chyrche / whiche whan he had  
two yere tassed / perceyupnge that the faculte leyned



to nothinge but onely mery tradicions and ordinaunces: his mynde fylle frome hit / yet lost he not his tyme therin for in that tyme yere yet beyng a chylde he composed a breuyary or a summe upon all the decretalles in whiche as brestly as possyble was he composed the effecte of all þe hole grete volume and made a booke no scléder thyng to ryght conyng & persyte doctours.

Of his study in phylosophye & deupnyte.

**A**fter this as a desyours enserchour of the secretes of nature he leste these commyn troden pathes and gaue hym sefe hole to speculation & phylosophy as well humane as deupne. For the purchasynge wherof (afte the maner of Plato and Appollosinus) he scrupulously sought out / all the famous doctours of his tyme. visytinge studeously all the vniuersytes and scoles not onely through Italy but also through fraunce. And so infatigable labour gaue he to those studies: that yet a chylde and berdles he was bothe reputed and was in dede bothe a persyte philosophe and a persyte deupne.

Of his mynde and bayngloypouse  
dispicuous of Rome.

**N**ow had he ben. vii. yere conuersant in these studies whan full of pryde & desyours of glory and mannes prayse (for yet was he not kended in þe loue of god) he went to rome and there (couetyng to make a shew of his conyng: & lytel consideringe how grete enuye he sholde reyse agaynst hym selfe). ix. C. questions he purposed / of dyuerse & sondry maters. as well in logike and phylosophye as deupnyte / With

grete study piked and sought out as well of the laten  
auctours as the grekes. And partly set out of the se-  
crete misteryes of the hebrewes / caldeyes / & arabies.  
And many thynges drawen out of þe olde obscure phi-  
losophye of Pythagoras / trimegistus / and orphe<sup>9</sup> / &  
many other thynges straunge: and to all folke (except  
ryght fewe speyall excellent men) before that daye:  
not vnknewen onely: but also vnderde / of all whiche  
questions in open places (þe they myght be to all peo-  
ple þe better knowen) he fastned and set vp / offeryng  
also hym selfe to bere the costes of all suche as wolde  
come hyther out of ferre countreces to dyspute / but  
thoughe þe enuye of his malicyous enemyes (whiche  
enuye lyke þe fyre euer draweth to þe hyghest) he coude  
neuer bynge a boutte to haue a daye to his dyspicions  
appoynted. for this cause he tarped at Rome an hole  
yere in all whiche tyme his enuyours neuer durste  
openly with open dyspicions attempt hym but rather  
with craft and sleight and as it were with pryue  
trenches enforced to vnder myne hym for none other  
cause but for malice and for they were (as many men  
thought) corrupte with a pestilent enuye.

**T**his enuye as men demed was speyally raysed a-  
gaynst hym for this cause that where there were ma-  
ny whiche had many yeres: some for glory: some for  
couetyse: gyuen them selfe to lernynge: they thought  
that hit sholde happely deface thei fame & minyshe  
thoppnyon of thei conynge yf so yonge a mā plene  
teouse of substance & greate doctryne: durste in the  
cheyse cyte of the woorld make a profe of his wyt and



his lernynge as well in thinges naturall as in diuinitie  
¶ in many such thinges as men many yeres neuer  
attayned to. Nowe when they perceyued that they  
coude not agaynst his conynge ony thyng openly  
preuayle: they brought forth the serpentyness of false  
crime. And cryed out that there were. xiiij. of his. ix. C  
questyons suspecte of heresye. Then Ioynd they to  
them some good symple folke that wolde of zele to þ  
fayth and pzeience of relygion impugne those questio  
ns as newe thinges & with whiche they: etes had  
not be in vie. In whiche impugnacion though some  
of theym happely lacked not good mynde: yet lacked  
they erudycion and lernynge: Whiche questyons:  
notwistondyng befoze that / not a fewe famous do  
ctours of diuynyte had approued / as good and clene  
and subscribed they: names vnder them. But he not  
becyng the losse of his fame made a defence for those  
xiiij. questyons. A werke of grete erudycion and ele  
gant and stuffed with the cognicyon of many thyn  
ges worthy to be lerned. Whiche werke he cōpyled in  
xx. nyghtes. In whiche hit euidently appereth: not  
onely that the se conclusyons were good and stondyng  
with the fayth: but also þ they: whiche had barked  
at they: n: were of foly and rudenesse to be reproued /  
Whiche defence and all other thinges that he shold  
wyte: he cōmytted lyke a good chrysten mā to þ most  
holy iudgement of our mother holy chy:che / Whiche  
defence receyued: a þ. xiiij. questyons duly by delybera  
cyō examyned: our holy father þ pope approued þis  
and tenderly fauoured hym / as by a bull of our holy

father pope Alexandre the. vi. hit playnly appereth:  
but the booke in Whiche the hole. ix. C. questions with  
theyr conclusions were conteyned (for as moche as  
there were in them many thynges straunge and not  
fully declared and were moze mete for secreete com-  
municacyon of lerned men then for open herynge of  
commune people Whiche for lacke of connyge myght  
take hurte therby) Dicit<sup>r</sup> desyred hym selfe þ hit sholde  
not be redde. And soo was the redyng the of forbo-  
den. To this ende had Dicit<sup>r</sup> of his hye mynde and  
proud purpose / that wher he thought to haue gotten  
perpetual prayse: there had he meche werke to kepe  
hymselfe bypyght: that he canne not in perpetual ins-  
famy and sclaunder.

#### **C**Of the chaunge of his lyfe.

**B**utas hym selfe tolde his neuewe he iudged þ  
this came thus to passe: by the especiall prou-  
sion and synguler goodnes of almyghty god / that by  
this fals cryme vntreuly put vpon hym by his euill  
wyllers he sholde correcte his very errours / and that  
this sholde be to hym (wanderynge in derkenes) as  
a spynglyght: in Whiche he myght beholde & cons-  
syder: how ferre he had gone out of þ waye of trouthe.  
For before this he had bene bothe desyrous of glozy  
and kyndled in vayne loue: and holden in voluptu-  
ouse vse of Women. The comelynes of his body  
with the louely fauoure of his bysage / and there  
with all his merueylouse fame / his excellēt lernynge /  
gretc rycheesse and noble kyndred / set many Women



a fyre on hym / frome þe desyre of Whome he not abhor  
rynge (þe waye of lyfe set a spde) Was somwhat fallen  
in to Wantonnesse. But after that he Was ones With  
this variaunce Wakened he dyde backe his mynde  
flodrynge in riot & turned hit to chryst / Womens blan  
dimentes he chaunged in to þe desyre of heuently ioyes  
& dispisynge the blaste of bayngloze Which he before  
desyred / now With all his mynde he began to seke the  
gloze and profyte of chrystes chyrche and so began he  
to orde his condycions þe from thens forth he myght  
haue ben approued & though he his enemye were his  
iudge.

Of the fame of his vertue and the  
resorte vnto hym therfore.

**H**ere vpon shortly the fame of his noble cons  
aynge and excellent vertue bothe ferre & nygh  
began gloriously to sprynge for which many Worthe  
philosophes (& that were taken in nobye of the moost  
connyng) resorted bisely vnto hym as to a market of  
good doctryne / some for to moue questions and dys  
pute / some (that were of more godly mynde) to here  
and to take the holesome lessons and instruccyon of  
good luyng: Whiche lessons were so moche þe more  
set by: in how moche they came from a more noble mā  
and a more Wyse man and hym also whiche had hym  
selve some tyme folowed þe croked hilles of delycouse  
pleasure / to the fastenynge of good dyscypline in the  
myndes of þe heretys those thynges seme to be of grete  
effecte: Whiche be bothe of theyr owne nature good &  
also be spoken of suche a master: as is couerted to the  
way of iustye from the croked & ragged path of volu  
ptuose luyng.

B.J.

The burnyng of wanton booke.

**H**ys booke that in his pource of wantonnes of loue with other lyke fantasies he had made in his bulgar tongue: all togyther (in detestacyon of his byce passed) and lest these tryfles mygh be some euyl occasyon afterwarde he burned them.

**O**f his study and dilygence in holy scrpture.

**H**om thenforth he gaue him selfe day & nyght moost feruently to the studyes of scrpture in whiche he wrote many noble booke: which well testyfy bothe his anglyke wyt/his ardent laboure/and his profoūde crudicyon of whiche booke some we haue & some as an inestimable treasure we haue losse. Grete lybraries hit is incredible to cōsyder with how meruelouse celeryte he red them ourr / and wrote out what hym liked: of y olde fathers of y chyrch/so grete knowlege he had as hit were harde for hym to haue y hath lyued longe & all his lyfe hath done nothyng els but red them. Of these newe dyuynes so good iugement he had y it myght appere there were nothyng in any of the y were vnknoūen to him/ but all thyng as rype as though he had all the y werkes euer before his eyen/ but of all these new doctours he sprecally cōmendeth saynt Thomas as hym y enforseth hym selfe in a sure piller of truth/ he was very quick/ wise/ & subtyl in dispicions & had grete felicity therein while he had y hys stomak. But now a grete while he had bode suche conflictis fare well: and euery daye more & more hated them / and so gretly abhorred them: that when hercules Estenys duke of ferrare: fynd by me



ſengers and after by hym ſelfe: deſyred hym to diſpute at ferrare: bycauſe the generall chapytre of ſtreſs preaching was holden there/ longe hit was or he coulde be brought therto: but at the inſtant request of the duke whiche very ſyngulerly loued him he came thither where he ſo behaued hymſelfe þat was wode to be holde how all þat audyence reioyced to here hym for hit were not poſſyble for a man to better neyther more conyng nor more conyngely. But hit was a commune ſayenge with hym þat ſuche altercacyons were for a logition and not metely for a phyloſophye / he ſayd alſo that ſuche diſputacyons gretely pſited as were exerciſed with a peacyble mynde to thenſerchyng of the treuth in ſecret cōpany without grette audyence: but he ſayd that thoſe diſpitions dyd grette hurte: þat were holden openly to the ſtentaciō of lernyng & to wyne the fauour of the cōmune people & the cōmendacyon of foolcs. He thought that vterly hit coulde bnneth be but that with the deſyre of woꝛſhypp (whiche theſe gaſyng diſputers gape after) there is with an inſeparable bonde annexed the appetite of his cōfuſyon & rebuke to whome they argue with / whiche appetite is a dedly wounde to þat ſoule / & a mortall poyſon to chaſtite there was nothing paſſed hym of thoſe capicions ſoteltes & cauilacions of ſophyſtrye / nor agayn there was nothyng þat he more hated & abhored cōſyderyng that they ſerued of nought but to þat ſhamyng of ſuche other folke as were in very ſcyence moche better learned and in thoſe trifles ignorant. And þat vnto thenſercherchyng of þat treuth (to which he gaue contynuall labour) they proſpyted yt tell of nought.

Of his lernynge vniuersally.

**B**ut bycause we wyl holde the rede no lenger  
in hande: we wyl speke of his lernynge but a  
woorde or twayne generally / some man hath shyned  
in eloquence but ignorance of naturall thynges hath  
dishonested hym / some men hath flourished in the know-  
ledge of dyuers straunge languages but he hath wan-  
ted all the cognition of philosophye. Some man hath  
redde the inuencionys of the olde philosophyes but he  
hath not ben exercysed in the new scoles. Some man  
hath soughe connyng as well philosophie as dyuinite  
for prayse and bayneglorie and not for ony profyte or  
encreace of chrystes chyrche. But wher all these thyng-  
es with equall study hath so receyved y they myght  
seme by hepis as a plentyfoule streame to haue flowen  
in to hym. For he was not of y cōdyction of some folke  
(which to be excellēt in one thyng set al othre asyde)  
but he in all sciences ppyted so excellently: that which  
of theym so euer he had consydered in him ye wolde  
haue thought y he had taken that one for his onely  
studye. And all these thynges were in hym so moche  
the more meruelouse in y he came therto by hym selfe  
with y strength of his owne wytte for the loue of god  
and profyte his chyrche without maysters so that we  
may saye of hym that Epycure the philosophye sayd  
of hym that he was his owne mayster.

¶ fyue causes y in so shorte tyme brought  
hym to se meruelouse connyng.

**T**o the bryngynge forth of so wondrous effectes  
in so small tyme I cōsidre fyue causes to haue  
come togyder: fyrst an incredyble wytt / secōdly a mer-



7  
ueylouſe faſt memoze. Thypdely grete ſubſtaunce by þ  
which to þ byenge of his bokes as well latten as grike  
& other tonges he was ſpecially holpen. vij. **D**. du  
cates he had layde out in the gaderynge to gyther of  
volumes of all maner of litterature. The fourth cau  
ſe was his beſy and infatigable ſtudy. The fyfte was  
the contempt diſpyſynge of all erthly thynges.

**O**f his condycyons and his vertue.

**B**ut now let vs paſſe ouer thoſe powers of his  
ſoule which appertayne to vnderſtondyng &  
knowledge & let vs ſpeke of them þ belonge to þ ache  
uynge of noble actes / let vs as we can declare his ex  
cellent cōdicions þ his mynde enflamed to godwarde  
may appere. And his riches gyuen out to poore folke  
may be vnderſtode / thētent þ they which ſhall heere  
his vertue may haue occaſyon thereby to gyue ſpecis  
all laude & thanke therfore to almyghtry god of whoſe  
inſynpte goodneſſe all grace and vertue cometh.

**O**f the ſale of his lordſhyppes and almyſſe.

**A**ſe yere before his deth (to the ende that all the  
charge & beſynes of rule or lordſhypp ſet a ſyde  
he myght lede his lyfe in reſt and peace wele conſydes  
rynge to what ende this erthely honour & worldly di  
gnite cometh) all his patrymonye and domynions þ  
is to ſay the thyrde parte of the lordome of Mirandula  
and of concordia: vnto Johan francis his newe we he  
ſolde / and that ſo good chepe that hit ſemed rather a  
gyft then a ſale. All that euer he receyued of this bar  
gayne partly he gaue out to poore folke / partly he be  
ſtowed in þ byenge of a lytell londe to the ſyndryng of  
hþ & his houſholde. And ouer þ moche ſyluer beſell &

**Pr.**

**B. iii.**

plate With other p̄ccyouse & costly btenfiles of hows  
sholde he deuyded amonge poore people. He was cons  
tent With meane fare at his table how be hit so what  
yet reteyn̄ge of þ̄ olde plenty in depnty byande & syl  
uer vessell. Euery daye at certayne houres he gaue  
hym selfe to prayer. To poze men alway yf ony came  
he plentiouly gaue out his money: & not cōtent onely  
to gyue that he had hym self redy: he Wrote ouer þ̄ to  
one. Hierom Benineui<sup>9</sup> a florentin a well letred man  
(Whom for his grete loue towarde hym & þ̄ integrite  
of his cōdycions he singulerly fauored) þ̄ he sholde w̄  
his owne money euer helpe poore folke: & gyue may  
dens money to theyr maryage: and alway sende him  
worde what he had layde out that he myght paye hit  
him ageyn. This offyce he cōmytted to hym that he  
might þ̄ more easely by h̄y as by a faythful messēger  
releue þ̄ necessity & miserie of poore nedye people suche  
as h̄y selfe happely coude not come by þ̄ knowlege of.

**O**f þ̄ volūtary afflecciō & paynig of his own body.

**O**uer all this: many times (Whiche is not to be  
kept secrete) he gaue almes of his owne body:  
we knowe many men which (as saynt Hierom sayth)  
put forth theyr hande to poore folke: but with the ples  
sure of þ̄ fleshe they be ouercomē: but he: many dayes  
(and namely those dayes Whiche represent vnto vs þ̄  
passyon & deth þ̄ Chryste suffred for our sake) bet and  
scourged his owne fleshe in the remembraūce of that  
grete benefyte and for clen synge of his olde offences.

**O**f his placabilite or benygne nature.

**H**e was of chere alwaye mery & of so benygne  
nature þ̄ he was neuer troubled With Anger &



he sayd oncs to his neww that what so euer sholde  
 happen (fell theyr neuer so grette mysaduenture) he  
 he coude neuer as hym thought be moued to wyath:  
 but yf his chystes perysshed i whiche his bokes laye:  
 þ he had w grette trauayle & watche spiled. But for as  
 moche as he consydered þ he laboured onely for þ loue  
 of god & ppyte of his chyche: & þ he had dedicate vnto  
 him all his werkes / his studyes & his doynges & sith  
 he sawe þ syth god is almyghty they coude not mis  
 scarpe but yf it were eyther by his comaundement oz  
 by his sufferance: he verply trusted: syth god is all  
 good: þ he wolde not suffre hym to haue that occasion  
 of heuynes. A very happy mynde which none aduer  
 syte myght oppresse / which no prosperpte myght en  
 haunce: not the connyng of all philosophic was able  
 to make hym proude / not the knowldege of the he  
 brywe / chaldey & arabie language besyde greke and  
 laten coude make him bayngloypouse / not his grette  
 substaunce / not his noble blode coude blowe by his  
 herte / not þ beauty of his body / not þ grette occasyō of  
 synne were able to pull hym bak in to þ voluptuose  
 brode way þ ledeth to helle: what thyng was ther of  
 so meruaylouse strength þ myght ouertoꝛne þ mynde  
 of h̄ (which now as seneke sayth) was gotten aboue  
 fortune as he: which as well her fauoure as her mas  
 lice hath set at nought / þ he myght be coupled w a spi  
 ritull knot vnto chryste and his heuenly cyteceynes.

How he eschewed dygnities.

**W**han he sawe many men w grette labour & mo  
 ney desyre & bysely purchase þ offices & dygni  
 ties of þ church (whiche are now a dayes alas

þ Whyle 2munely bought & solde) him selfe refused to  
receyue them: whan two kynges offred thē: Whan an  
other man offred hym grete worldely pmocon yf he  
wolde go to þ kynges courte: he gaue hym suche an  
answere/ that he sholde well knowe that he neyther  
desyred worship ne worldly ryches but rather set thē  
at nought þ he might þ more quyetly gyue hym selfe  
to study & þ seruyce of god: this wyle he persuaded/ þ to  
a phylosophye and hym þ seeketh for wysedome it was  
no prayse to gather rycheesse but to refuse them.

**O**f the dyspyllyng of worldly glouye.

**A**l prayse of people and all erthly glouye he re-  
puted bitterly: for nothyng but in þ renayeng  
of this shadowe of glouye/ he laboured for very glouye/  
which euer more foloweth vertue as an vnseparable  
seruaunt/ he sayd that same often tymes dyd hurte to  
mē While they lyue/ & neuer good Whan they be deed/  
so moche onely set he by his lernyng in how moche he  
knewe that hit was profytable to þ chyrche & to þ ex-  
termynation of errours. And ouer that he was come  
to that prycke of perfyte humilite that he lytell so: ced  
wyther his workes went out vnder his owne name  
or not so that they myght as moche profite as yf they  
were gyuen oute vnder his name. And nowe set he  
lytel by ony other bokes saue ouer þ bible/ in þ onely  
studi of which: he had appoynted hym selfe to spende  
the resedewe of his lyfe/ sayng that þ comune pros-  
fyte pricked him Whā he cōsydered so many & so grete  
werkis as he had cōceyued & longe trauayled vpon  
howe they were of euery man by and by desyred and  
loked after.



How moche he set more by deuceyon then connyng.

**A** He lptell affectyon of an olde man or an olde woman to godwarde (were it neuer so small) he set more by: the by all his owene knowlege as well of naturall thynges as godly. And oftentymes in communicacyon he wolde admonyshe his familiar frendes how gretly these mortall thynges bowe and drawe to an ende howe slyper & how fallynge hit is þ we lyue in now: how ferme how stable it shall be þ we shal here after lyue in. Whether we be thowen downe in to hell or lyfe vp in to heuen. Wherefore he exhorted the to turne by theyr myndes to loue god which was a thyng farre excellynge all the connyng þ is possible for vs in this lyfe to obtaine. The same thyng also in his boke whiche he entytled de ente et bno lyghtsome ly he treateth where he interrupteth þ course of his dispicion and turnynge his wordes to Angel<sup>9</sup> Politianus (to whom he dedycateth that boke) he wyrteth in this wyse. But now beholde o my welbeloued Angell what madnes holdeth vs. Loue god (while we be in this body) we rather maye: than epyther knowe hym or by speche bitter hym. In louyng him also we more profyte our selfe / we labour less & serue hym more / & yet had we leuer alwaye by knowlege neuer fynde þ thyng that we seke: then by loue to possede þ thyng: whiche also without loue were in vayne founde.

Of his liberalite & contempt of rychesse.

**L**iberalite onely in hym passed measure for so ferre was he from þ begynnyng of any diligence to erthely thynges that he semed som what bespynt with the frekyl of negligence / his frendes oftentymes

mes admonysshed hym that he sholde not all biterly  
 dyspyce ryche/ the wyngge hym þ hit was his disho-  
 neste and rebuke whan it was reported (were it true  
 or false) that his negligence & settyng nought by mo-  
 ney gaue his seruauntes occasyon of disceyt & robbry  
 Neuertheles that mynde of his: (which euer more on  
 hyghe clued fast in cōtēplacion & in thenserchyng of  
 natures counsel) coude neuer let downe hit selfe to þ  
 cōsideracion and ouersyng of these base abiecte and  
 vyle erthly trybles. His hygh stuarde came on a tyme  
 to hym & desyred hym to receyue his accomt of suche  
 money as he had in many yeres receyued of his: and  
 brought forth his bookes of rekenyng. Picus answer-  
 ed hym in this wyse / my frende (sayth he) I knowe  
 well ye haue mought oftentimes and yet may descey-  
 ue me and ye lyst / wherfore the examinacyon of these  
 expēses shall not nede. There is no more to do / yf I be  
 ought in your det I shall pay you by & by / yf ye be in  
 myn pay me / eyther now yf ye haue hit: or here after  
 yf ye be now not able. Of his louyng mynde & vtrus-  
 oule behauour to his frēdes.

**H**is louers and frendes with grete benygnyte &  
 curtesye he entreted / whom he vsed in all secre-  
 te cōmuninge vtruously to exhorde to godward whose  
 goodely wordes so effectually wrought in þ herers:  
 y where a cōnyng man (but not so good as cōnyng)  
 came to him on a daye for þ grete fame of his lernyng  
 to cōmune with hym as they fill in talkyng of vtrus  
 he was with the wordes of Picus so thoroughly pers-  
 cced that forthwithall he forsoke his accustomed byce  
 and reformed his condicyons. The wordes þ he sayd



unto hym Were these yf we hadde euer more before  
our eyen yf paynful deeth of chryst which he suffered for  
the loue of vs: and than yf we wolde agayne hyake  
vpon our deeth we sholde wel beware of synne. Her  
ueplouse benignyte & curtesy he shewed vnto thi not  
whom strength of body or goodes of fortune magnifi  
ed but to them whom lernynge & adiciōs boude hy to  
sauoure/for simplitude of maners is a cause of loue &  
frendeshyp. Likenes of condicions is (as Appolloni⁹  
sayth) an affynyte. ¶ What he hated & what he loued.

**T**here was nohyng more odious nor more in to  
liberable to hy than as (horace sayth) yf proud  
palaces of statcly lordes / weddyng and wordly besy  
nes / he fled almost a lyke: notwithstanding whan  
he was axed ones in spoite whyther of those two bur  
dynes seemed lyghter & whiche he wolde chese yf he  
sholde of necessity be dyuē to that one and at his elec  
cion: whiche he stiked thre at a wyle but at y last he  
shoke his heed and a lytell simplyng he answered yf he  
had leuer take hy to marpage/as yf thynge in whiche  
was lesse seruytude & not so moche icorcedy/lyberte  
aboue all thynge he loued to which both his owne na  
tural affecton & yf study of philosophy enclined hym:  
& for yf was he alwaye wādcryng & flytyng & wolde  
neuer take hym lese to any certayne dwellyng.

Of his feruent loue to god.

**O**f outward obseruaūces he gaue no very grete  
force we speke not of those obseruaūces which  
the chyrche zmaundeth to be obserued for in those he  
was dilygēt but we speke of those cerymonyes which  
folke byynge bp settyng yf very scrupce of god a syde

Which is (as chryst sayth) to be worshipped in spirit  
& in treuth. But in the inwarde affectes of the mynde  
he cleued to god with very feruent loue and deuocys  
on/ some tyme that meruelouse alacrite langwysshed  
and almost fell: and este agayne with grete strength  
rose vp in to god. In the loue of Whome he so feruents  
ly burned that on a tyme as he walked with Johan  
fraucis his neuewe in an orcharde at farrare in þe  
kyngde of the loue of chryst he brake out in to these wor  
des/ neuwe sayd he this wyll I shewe the I warne  
the kepe it secreete: the substaunce þe I haue leste after  
certayne boke of myne synysshed I entende to gyue  
out to poore folke & senyng my selfe with the crucifyx  
bare sois walkyng about the worlde in euery towne  
and castyll I purpose to preche of chryst. Afterwarde  
I vnderstande by the especyall commaundement of  
god he chaunged that purpose and appoynted to pre  
sche hym selfe in the ordre of freres prechours.

¶ Of his deth.

**I**n þe yere of our redemption. M. CCCC. i. Ciiij.  
Whan he had fulfylled þe. xxxij. yere of his age  
& abode at florence he was sodenly taken with a fer  
uent axes which so ferforth crepte in to þe interioꝝ p  
tes of his body þe hit dyspyled all medycynes & ouers  
came all remedy and copelled him within thre dayes  
to austyne nature and repaye her þe lyfe which he res  
ceyued of her.

¶ Of his behauiour in the extremes of his lyfe.

**A**fter that he hadde receyued the holy body of  
our sauour whan they offred vnto hym the  
crucifyx (þe in the ymage of chrystes ineffable passion  
p. 19.



1  
suffred for oure sake: he myght ere he gaue vp the  
ghost/receyue his full draught of loue and cōpassyon  
in the beholdynge of that pytefull figure as a stronge  
defence agaynst all aduersyte and a sure port culiouse  
agaynst wikked spirites/the p̄cest demaunded hym  
whether he fernly beleued p̄ crucysse to be the Ima-  
ge of hym that was very god & very man whiche in  
his godhed was before all time begoten of his father:  
to whome he is also equall in all thyng: and whiche  
of p̄ hoīy ghost god also: of hym & of the father coetere-  
nall goynge forth ( whiche. iii. persones be one god )  
was in p̄ chaste wombe of our lady a perpetuall vir-  
gyn cōceyued in time/which suffred hungre/thrust/  
hete/colde/laboure/trauayle/& watche. And whiche  
at the laste for washyng of our spotty syne cōtracted  
and drawen vnto vs in the synne of Adame for the so-  
ueraigne loue that he had to mankynde: in the aulter  
of the crosse wyllyngely & gladly shedde out his moost  
p̄cious blode. When p̄ p̄cest enquyred of him these  
thynges & suche other as they be wonte to enquire of  
folke in suche case. P̄r<sup>9</sup> answered hym p̄ he not onely  
beleued hit but also certaynly knewe it. ¶ Whā p̄ one  
Abert<sup>9</sup> his sisters sone a yonge man both of wit/cons-  
cōynge/& cōdiepous: excellent:began to cōforte hym  
agaynst deth:& by natural reason to shewe hym why  
hit was not to be fered but strongely to be taken:as p̄  
onely thyng which maketh an ende of all p̄ labour/  
payne/trouble/& sorowe of this short miserable deede-  
ly lyfe:he answered p̄ this was not the cheyeste thyng  
p̄ sholde make hym ḡtent to dye: bycause p̄ deth deter-  
myne the manyfolde incommodities and paynfull

P̄r<sup>9</sup>.

C. i.

Wretchednes of this life: but rather this cause sholde  
 make hym not content onely: but also glad to dye: for  
 that deth maketh an ende of synne: in as moche as he  
 trusted: & shortnes of his lyfe sholde leue hym no spae  
 ce to synne and offende. He asked also all his scrivauns  
 tes forgyuenes / yf he had euer before that daye offens  
 ded ony of them. for whom he had prouyded by his tes  
 tament. viij. peres before / for some of them mete and  
 drynk / for some money / eche of them after theyr desers  
 uynge. He shewed also to the aboue named Albert &  
 many other credible persons & the quene of heuen came  
 to hym & nyght with a meruaylouse fragrant odour  
 refreschyng all his mēbers & were bressed & frusched  
 with that feuer & promysed him that he shold not vtter  
 ly dye. He lay allwaye with a plesaunt and a mery cou  
 tenaunce and in the very twyches and panges of  
 deth he spake as though he behelde & heuens opene.  
 And all & came to hym & saluted hym offerynge theyr  
 scrupce: w̄ very loupng wordes he receyued / thāked /  
 & kyssed. The executour of his moueable goodes he  
 made one Antony his brother. The heyer of his landes  
 he made & pore people of the hospytall of florence.  
 And in this wyse in to & handes of oure sauour he  
 gaue vp his spyrte.

How his deth was taken.

W hat sorrowe and heuynes his departyng out  
 of this worlde was: both to ryche and pore  
 hygh & lowe: Well testyfyeth the pryncers of  
 Italye / Well wytnesseth the citees & people / Well res  
 cordeth the grete benygnyte and synguler curtesye of  
 Charles kynge of fraunce / Which as he came to florence



ce entendinge from thens to Rome and so forth in his  
byage agaynst the Realme of Naples herynge of the  
sykenes of Picus in all conuenient haste he sent hym  
two of his owne phisicians as embassiatours both to  
viset hym and to do hym all þe helpe they myght. And  
ouer that sent vnto hym letters subscribed with his  
owne hande full of suche humanyte and courteyse of  
fres: as the bene volent mynde of suche a noble prince  
and the worthy vertues of Picus required.

Of the state of his soule.

**A**fter his deth (and not longe after) one hiero-  
nim<sup>us</sup> a freere p<sup>re</sup>chour of ferrare a man as well  
in cōnyng as holynes of lyuyng moost famous. In  
a sermone whiche he rcherced in the cheyfe chyrche of  
all flozence sayd vnto the people in this wyse. O thou  
Cyte of flozence I haue a secreete thyng to shewe the  
whiche is as true as þe gospell of saynt Iohn I wolde  
haue kept hit secreete but I am cōpelled to shewe hit.  
For he that hath auctoryte to commaunde me / hath  
byd me publyshe hit. I suppose verily that there be  
none of you but ye knewe Iohn Picus erle of Miran-  
dula / a man in whom god had heped many grete gyf-  
tes and synguler graces / þe chyrche had of hym an un-  
estymable losse / for I suppose yf he myght haue had  
the space of his lyfe prologyd: he sholde haue excelled  
(by suche workes as he shold haue lefte behynde hym)  
all them þe dyed this. viij. C. yere before him / he was  
wonte to be conuersaunt with me and to breke to me  
þe secretes of his herte in whiche I perceyued that he  
was by priuey inspyraciou called of god vnto religio.

C. ij.

wherfore he purposed oftentimes to obey this inspy-  
raciō and folowe his callynge. howbeit not bernege  
kynde ynoughe for so grete benefices of god: or called  
bak by the tendernes of his flesshe (as he was a man  
of delicate cōplexion) he shanke frome the labour or  
thinkynge happely þ the religion had no nede of hym  
differred hit for a tyme/ howbeit this I speke onely  
by coniecture. But for this delaye I thretened hym  
two yere togyther: þ he wolde be punysshed yf he for-  
sowthed that purpose which our lord had put in his  
mynde/ & certeynely I prayed to god my selfe (I wyll  
not lye therfore) that he myght be somwhat beten: to  
compell hym to take that waye whiche god had from  
aboue shewed hym. But I despyed not this scourge  
vpon hym þ he was beten with: I loked not for that:  
but our lord hadde so decreed that he sholde forsake  
this present lyfe and leue a parte of that noble crowne  
that he sholde haue had in heuen. Notwithstandyng  
þ most benygne iuge hath dalt mercifully with him:  
and for his plentouse almes gyuen out with a free  
and liberall hande vnto pooze people & for the deuout  
prayers whiche he moost instantly offred vnto god  
this fauoure he hath: thought his soule be not yet in  
the bosome of our lord in the heuenly Ioye: yet is  
hit not on þ other syde deputed vnto perpetual payne  
but he is adiuged for a whyle to the fyre of purgatory  
thereto suffre payne for a season/ which I am þ glad-  
der to shewe you in this byhalfe: to the entent þ they  
which knewe hym: & suche inspecially as for his ma-  
nyfolde benyfices are singularly beholden vnto him:  
sholde now with theyr prayers almes & other suffra



ges helpe hym. These thynges this holy mā hierom  
this seruaunt of god openly affermed / and also sayde  
that he know wel if he lyed in that place: he were woꝝ  
thy eternall dāpnacion. And ouer þ he sayd þ he had  
knowen all those thynges wythin a certain tyme / but  
þ wordes which þicus had sayde in his sykenes of þ  
aperyng of our lady caused him to doubt & to fere lest  
þicus had be deceyued by some illusyon of þ deupll.  
In as moch as the pmyse of our lady semed to haue  
ben frustrate by his deth: / but after ward he vnder  
stode þ þicus was deceyued in the equocacyon of þ  
woꝝde whyle she spake of þ secōde deth & euer last þg:  
& he vndertoke her of þ fyrst deth & temporall. And af  
ter this þ same hierom shewed to his acquayntaūce  
þ þic<sup>o</sup> had after his deth apered vnto him all spaced  
in fire & shewed vnto him þ he was such wise i purga  
toꝝpe punyshed for his neglygence & his unkyndnes.  
Now syth hit is so that he is ablyged to þ fyre from  
which he shal vndoubtedly deyt vnto gloꝝy & no man  
is sure how longe hit shalbe fyrst: & may be þ shorter  
tyme for our intercessyons. A et euery chꝝyſten body  
shewe theyꝝ charite vpon hym to helpe to spede hym  
thyder where after the longe habitation w þ inhaby  
tauntes of this derke woꝝlde (to whom his goodly co  
uersaciō gaue grete lyght) & after þ darke fyre of pur  
gatoꝝpe (in whiche benyall offences be clēsed) he may  
shortly (yf he be not all redy) entre þ inaccessible & infi  
nite light of heuen where he may in þ pſence of þ soue  
raygne godhed so praye for vs þ we may þ rather by  
his incessiō be pertyners of þ inspreable Joy which  
we haue prayed to byyng hþ spedely to. Amē. **¶** Here  
endeth þ lyfe of Johā þic<sup>o</sup> erle of Mirandula.

**T**here foloweth thre epistles of þe sayd Pricus  
of which thre: two be wyrtten vnto Iohan  
Fraunscus his neuw / the thyrde  
vnto one Andzewe Corneus  
a noble man of Italy.

**T**he argument & mater of the fyrst epistle of Pricus vnto his neuw Iohan Fraunscus.

**I**t apereth by this epistle þe Iohan Fraunscus  
the neuw of Pricus had broken his mynde vnto  
to Pricus and had made hym of counceyll in some secrete  
godly purpose whiche he entended to take vpon  
hym / but what this purpose sholde be: vpon this lettre  
can we not fully perceyue. Nowe after þe he thus  
entended / there fell vnto hym many impedimentes &  
diuers occasyons whiche withstode his entent and in  
maner letted hym & pulled hym bak / Wherfore Pricus  
cōforteth hym in this epistle and exorteth hym to pre-  
seueraunce / by suche meanes as are in the epistle cup-  
dent and playne ynough. For withstondynge in þe  
gynnyng of this lettre where he sayth that the fleshe  
shall (but yf we take good hede) make vs dronke in  
the cuppes of Cereus and mysshappe vs in to the ly-  
kenes & fygure of buyte bestes: those wordes yf ye  
perceyue theym not: be in this wyse vnderstonden.  
There was somtyme in a woman called Cereus whi-  
che by enchauntemente as byrgyll maketh mencyon  
bled with a drynke to turne as many men: as recey-  
ued hit in to dyuers likenes & fygures of sondrye bees-  
tes / some in to lyones / some in to beeres / some in to  
swyne / some in to wolves / which afterwarde walked  
curr tame aboute her house and wayted vpon her in



suche vse or seruyce as the lyst to put vnto them. In  
lykenesse the fleshe ys it make vs dronke in y wyne  
of voluptuous pleasure or make the soule leue the nos  
ble vse of his reason & enclyne vnto sensualite and af  
fections of y body: then the fleshe chaūgeth vs from  
the figure of reasonable men in the lykencys of vnreas  
sonable bestes / and y dyuersly: after the cōuenience &  
symyltude betwene our sensuall affectyons and the  
brutyshe proprieties of sondry bestes. As the proude  
harted man in to a lyon / the Troug in to a beere / the  
lecherouse in to a gote. The drōken gloten in to a swy  
ne / the raucnous extorcyoner in to a wolfe the false  
desceyuoure in to a foxe / mokkyng gester in to an  
ape. from which bestly shappe may we neuer be res  
tored to our owne lykenes agayn: vnto the tyme we  
haue cast by agayne the drynke of the bodely affect  
yons by which we were in to these fygyres enchaun  
ted. Whan there cometh somtyme a monstrouse best  
to the towne we runne and are glad to paye some mo  
ney to haue sight therof / but Ifere ys men wolde los  
ke vpon them selfe aduysedly: they wolde se a more  
monstrouse best nerer home: for they wolde perceyue  
themselve by y wretched inclinacion to diuers bestly  
passyons chaunged in theyr soule not in to the shap of  
one but of many bestes / y is to saye of all the whole  
brutyshe appetytes they folow. Let vs the beware as  
pic<sup>o</sup>ccelleth vs y we be not drōke in y cuppes of cecy  
y is to say in y sensuall affectiōs of y fleshe lest we de  
forme y image of god in our soules after whose ima  
ge we be made & make our selfe worse then idolatres  
for ys he be odious to god whiche turneth y image of

a beest in to god: how moche is he more odious which  
torneth the ymage of god in to a beest.

Johan Picus erle of Mirandula to Johan  
Fraunces his neww by his brother helth  
in hym that is very helth.

**T**hat thou hast had many euyl occasions af-  
ter thy departyng which trouble the & stonde  
agaynst the vertuouse purpose that thou hast taken  
there is no cause my sone why þ sholdest eyther mer-  
uaile therof / be sozpy therfore / or drede hit / but rather  
how grete a wondze were this yf onely to þ amonge  
mortall men þ way laye open to heuen with out (wyt  
as thought þ now at erst / the disceytfull worlde & the  
cursed deuyl sayled / & as though he thou were not yet  
in þ fleshe: which coueyterh agaynst the spyrite: and  
which false fleshe (but yf we watche & loke wel to our  
self) shal make vs dronke in þ cuppes of circes & so des-  
forme vs in to monstrous shappes of brutyssh & vn-  
reasonable beestes. Remembre also that of this euyl  
occasions the holy apostle saynt James sayth þ hast  
cause to be glad wrytynge in this wyse. **O** audete fra-  
tres qm̄ in temptationes varias in cideritis. Be glad  
sayth he my b:ethzen whan ye fall in dyuers tempta-  
cions / and not causeles for what hope is there of glo-  
rye yf there be none hope of victo:ye: or what place is  
there for victo:ye where there is no batayl: he is called  
to the crowne & triuphe whiche is plooked to the con-  
flicte & namely to that conflyct: in which no man may  
be ouercom agaynst his will / & in which we nede none  
other strength to baynquyssh but þ we lyst our selfe to  
bainquyssh. Uery happy is a chrysten mā syth þ þ vs



ctoꝝ is bothe put in his owne fre wyll: & the rewarde  
of the byctoꝝ shal be farre greter than we can eyther  
hopeoꝝ wyllhe. Tell me I praye þ my moost dere sone  
if ther be ought in this life of all those thingis: þ des  
lite wherof so bereth and tollith these erthly myndes  
Is ther I say oni of those trifles: i þ gerig of which  
a man must not suffre many labours many displeas  
surs & many miseries oꝝ he get hit. The marchaunt  
thikith him selfe well serued if after .x. yeres sailing/  
after a. m. incōmoditees / after a. m. Jeopardyes of  
his lyfe he may at last haue a litle the moze gadered  
to gyther. Of the court & serupce of this worlde there  
is nothpng þ I nede to wyte vnto the / the wretched  
nes wherof the experience hit selfe hath taught the &  
dayly techeth. In obtaynyng þ fauour of þ pꝛynces /  
in purchasyng the frendshyp of þ company in ambis  
cyouse labour foꝝ offyces & honoures. What an hepe  
of heuynes there is: how grete anguilly: how moche  
besynes & trouble. I may rather lerne of the then tes  
che þ / which holdyng my self cōtent with my bokes  
& reste / of a chylde haue lerned to lyue within my des  
gree & as moche as I maye dwellyng with my selfe  
nothpng out of my self labour foꝝ oꝝ longe foꝝ. Now  
then these erthly thpnges. Apyer / vncertayne / vyle &  
cōmune / also to vs and buyte best: swetyng & pan  
tyng we shall bnneth obtayne: and loke we than to  
heuenly thpnges & goobly (whiche neyther eye hath  
seen noꝝ ere hath herde noꝝ herte hath thought) to be  
drawen slūbyꝝ & slepyng magrey our teth: as though  
neyther god myght reygne noꝝ those heuēly citezys  
lyue without vs. Certaynely of this worldly felicity

were gotten to vs with ydelnes and ease than myght  
some man that thynketh from labour: rather chese  
to serue þ world then god. But now yf we be soz las  
bozed in the waye of synne as moche as in the way of  
god and moche more (Wherof the dampned wretches  
crye out. **I** assati sum<sup>9</sup> in via iniquitatis. We be we  
rped in the waye of wyckednes) then must it nedes  
be apoynte of extreme madnes yf we had not leuer las  
bour there where we go from labour to rewarde then  
where we go from labour to payne. I passe ouer how  
grete peace & felycite hit is to the mynde whan a man  
hath nothinge that grudgeth his cōscience nor is not  
appaled with the secrete twiche of ony pryue crime.  
this pleasure vndoubtedly farre excelleth all þ pleas  
surs þ in this lyfe may be obteyned or desyred: what  
thyng is there to be desyred amonge þ delytes of this  
worlde: Which in þ sckynge wery vs/ in þ haupnge  
blyndeth vs/ in þ lesyng payneth vs. Doubtest þ my  
sone whether the myndes of wycked men be vexed or  
not w cōtynuall thought and tozment: hit is þ worde  
of god whiche neyther maye deceyue nor be deceyued.  
**N**or impij quasi mare feruens quod quiescere nō pos  
test. The wycked mannes herte is lyke a stormy see þ  
maye not rest/ there is to hþ nothyng sure/ nothyng  
peaseable but all thyng ferefull/ all thinge sozowfull/  
all thyng deedly. Shall we then enuy these mē: shall  
we folow them: & forgetyng our owne cōtre heuen/  
& our owne heuēly father where we were/ free borne:  
shall we wylfully make our selfe theyr bondemen: &  
with them wretchedly lyuyng: more wretchedly dye.  
And at þ last moost wretchedly in euerlastyng fyre be



punished. O the derke myndes of men. O the blynde  
hertes. Who seyth not moze clere than lyght that all  
these thynges be (as they sey) truer than trueth hit  
selfe / & yet do we not that y<sup>e</sup> we knowe is to be done.  
In bayne we wolde pluk our fote out of the clay but  
we styk styll. There shall come to the my lone doubte  
hit not (in these places namely where thou art couers  
saunt) innumerable impedimentes every hour: Which  
myght fere the frome the purpose of good and vertus  
ouse lyuynge ( & but yf thou be ware) shall thowme the  
downe hedyng. But amonge all thynges the very  
deedly pestylence is this: to be conuersaunt daye and  
nyght among them whose lyfe is not oney on euery  
syde an allcetyue to synne: but ouer that all set in the  
expugnaciō of vertue / vnder theyr capitayne the de  
upll / vnder the banayre of deth / vnder the stipende of  
hell / sightynge agaynst heuen / agaynst our lord god  
and agaynst his chyrch. But crye thou therfore with  
y<sup>e</sup> prophete. *Dirū pāmus vīcula corūm & prōiciā  
mus a nobis iugū ipsorū.* Let vs breke the bandes  
of them and let vs cast of the yooke of them. These be  
they whom (as y<sup>e</sup> gloriouse apostle saynt Paule seith)  
our lord hath deliuered in to the passyons of rebuke  
and to a reprouable sence to do those thynges that  
are not conueniente / full of all iniquite / full of enuye /  
manslaughte / contencion / gyle / & malice / backbiters  
odious to god & tumeliouse / proude / stately / fynders  
of euell thynges / folysh / dissolute / without affection  
without couenaunt / wout mercy whiche whan they  
dayely se the iustice of god / yet vnderstonde they not

þ ſuche as theſe thynges cōmytte: are worthy deſth/  
not onely they þ do ſuche thynges: but alſo they which  
conſent to þ doyng: Wherfore my chyld go thou nes  
uer about to pleaſe them: whome verrue diſpleaſeth/  
but euermore let theſe wordes of þ apoſtyll be before  
thyn eyen. **O**portet magis deo placere q̄ hoib⁹. We  
muſt rather pleaſe god then men / and remēbze theſe  
wordes of ſaynt Paule alſo. **S**i hominibus placerem  
ſeru⁹ chryſti non eſſem **I**f **I** ſholde pleaſe men **I** were  
not chryſtes ſeruant. Let entre in to thyn herte an ho  
ly pryde & haue dyſdayne to take them for mayſters  
of thy luyng which haue more nede to take þ for a  
maſter of theyrs. **H**it were farre more ſemyge þ they  
ſholde with þ by good luyng begyn to be men then  
thou ſholdeſt with them by þ leuyng of thy good pur  
poſe ſhamfully begyn to be a beſt. **T**here holdeth me  
ſomtyme by almyghty god as hit were euen a ſwone  
and an inſenſibillite for wondze when **I** begyn in my  
ſelfe: **I** wot neuer whether **I** ſhall ſey: to remembre  
oz to ſorowe / to meruayle oz to bewayle the apertyes  
of men / oz yf **I** ſhall more playnly ſpeke: þ very mad  
nes not to beleue the goſpell whoſe trouthe the blode  
of martirs cryeth / þ voyce of apoſtles ſoundeth / mira  
cles proueth / reaſon cōfermeth / þ worlde teſtifyeth / þ  
clementes ſpeketh / deuylles conſeſſeth. **B**ut a ferre  
greter madnes is hit yf thou doubt not but that the  
goſpell is true: to lyue then as though thou doubtelſt  
not but that hit were falſe. **F**or yf theſe wordes of the  
wordes of the goſpell be true / that hit is very harde  
for a riche man to entre the kyngedome of heuen why  
do we dayly the. i. gape after the hepyng by of riches.



And yf this be true that we sholde seeke for the glozpe  
and prayse not that cometh of men / but that cometh  
of god / Why do we then euer hange vpon the iuges  
ment & opinyon of men and no man rekketh whether  
god lyke hym or not. And yf we surely belcve þ̄ ones  
the tyme shall come in whiche our lord shall save go  
ye cursed people in to eueuerlastyng fyre / & agayne  
come ye my blessed chyldzen possede ye the kyngdome  
þ̄ hath ben prepared for you from þ̄ fourmyng of the  
world / Why is there nothyng then þ̄ we lesse feare then  
hell / or þ̄ we lesse hope for then the kyngdome of god.  
What shall we say elles but þ̄ there be many chrysten  
men in name but fewe in dede. But thou my sone en  
force thy selfe to entre by the streygh gate þ̄ ledeth to  
heuen & take no hede what thyng many men do: but  
what thyng þ̄ berey law of nature / What thyng very  
reason what thyng our lord h̄ selfe sheweth þ̄ to be  
done for neyther thy glozpe shall be lesse yf þ̄ be happy w̄  
fewe nor thy payne moze easi yf þ̄ be wretched with  
many. Thou shalt haue. ii. sprecyally effectuell remedies  
dyes agaynst þ̄ worlde & the deuyll with whiche two  
as w. ii. whynges: thou shalt out of this vale of mys  
ery be lyfte vp in heuen / that is to save almes dede &  
prayer / What maye we do without the helpe of god  
or how shall he helpe vs yf he be not called vpon.  
But ouer that certaynely he shall not here the whan  
thou callest on hym yf thou here not fyrst þ̄ poze man  
whan he calleth vpon þ̄ and berey hit is accordyng  
that god sholde despyse the beyng a man whan thou  
beyng a man despysest a man. For hit is wyten in  
what mesure þ̄ ye mete: hit shall be mete you agayne  
Dy. D.J.

And in an other place of þ̄ goſpell hit is ſayd blyſſed  
be mercyfull men for they ſhall gete mercy / Whan I  
ſpye the to prayer I ſpye þ̄ not to þ̄ prayer whiche ſto  
deth in many wordes but to that prayer whiche in þ̄  
ſcrete chambere of the mynde / in the preur cloſet of þ̄  
ſoule with very affecte ſpeketh to god and in þ̄ moost  
lyghtſome darkeneſ of contemplacion not onely preſ  
enteth the mynde to the father: but alſo vnieth hit w  
him by inſpekable wayes which onely they knowe þ̄  
haue aſſayed. No: I care not how longe or how ſhort  
thy prayer be / but how effectuell how ardent and ra  
ther interrupted & broken betwene with ſighes then  
drawen on length with a conynuall rolle & nombre  
of wordes / yf thou loue thynne helth yf thou deſyre to  
be ſure from þ̄ greennes of þ̄ deuyll / frome the ſozmes  
of this worlde / frome thadwayte of thyn enemyes yf þ̄  
long to be acceptable to god yf thou couyte to be hap  
py at the laſt: let no day paſſe the but thou oncs at the  
leſt wiſe preſent thy ſelfe to god by prayer and fallyn  
done before hym flat to þ̄ grounde with an humble  
affecte of deuout mynde not frome þ̄ extremyte of thy  
hippes but out of þ̄ inwardnes of thyn herte cry theſe  
wordes of þ̄ prophete. *O elicta iuuetutis mee & igno  
rãtiã meã ne memineris ſed ſecũdũ miſericordiã  
tuã memento mei ppter bonitatẽ tuã dñe.* The effens  
ces of my youth and myn ignoraunces remembre not  
good lord / but after thy mercy lord for thy goodnes  
remembre me. Whan þ̄ ſhalt in thy prayer axe of god:  
both þ̄ holy ſpyrite which prayeth for vs & ke thyn  
owne neceſſyte ſhall euery houre put in thy mynde &  
alſo what thou ſhalte praye for: þ̄ ſhall fynde mater



ynough in þ redyng of holy scrypture which þ thou  
woldest now (settyng poetes fables & tryfles a syde)  
take euer in thyn hand I hartly pray þ. Thou mayst  
do nothyng more pleasaunte to god nothyng more  
profitable to thy selfe: then yf thyn hād cease not day  
nor nyght to turne and rede the volumes of holy scryp-  
ture. There lyeth pryncely in them a certayn heuēly  
strength quyk and effectual wch with a merueylous  
power transfourmeth & chaūgerh þ reders mynde in  
to the loue of god yf they be cleue and lowly entreated.  
But I haue passed now þ boundes of a lcttre/þ mas-  
ter drawyng me forth & the grete loue þ I haue had  
to the/bothe euer before: & speccially: syth þ houre in  
which I haue had fyrst knowledg of thy moost holy  
purpose. Now to make an ende with this one thyng  
I warne þ (of which whan we were last togyther I  
often talked with þ) that þ neuer forget these .ii. thyns  
ges/þ both þ sone of god dyed for þ & þ thou shalt also  
thy selfe dye shortly lyue þ neuer so longe / With these  
twayne as with two spures þ one of fere þ other of  
loue: spurre forth thy hōrs thorough þ short way of  
this momentary lyfe to þ rewarde of eternall felicity  
te syth we neyther ought nor maye preferre our selfe  
onye other ende than the endles fruycion of þ infinite  
goodnes bothe to soule & body in euerlastyng peace.  
Fare well and fere god.

The mater or argument of the epistle  
of Picius to Androwe Cornicus.

**T**his Androwe a worshipfull man and a spe-  
ciall frende of Picius hadde by his lcttres g-  
uen hym counceyll to leue the study of phylosophy as

D.ii.

1  
a thyng in which he thought Dic<sup>o</sup> to haue spent tyme  
me ynough & whiche: but yf it were applyed to þe vse  
of some actuall besynes: he iuged a thyng bayne & vn-  
profytable: wherfore he couceyled Dicus to surcease  
of study and put hym selfe wth some of þe grete prynces  
of Italy: with whome (as this Andrew sayd) he  
sholde be moche moze fructfully occupied the alway  
in the studye & lernyng of philosophye: to whom Dic<sup>o</sup>  
answered as in this present epistle appereth where  
he sayth these wordes (By this hit shold folowe þe hit  
were eyther scruple or at the lest wyse not pryncely to  
make þe study of philosophy other then mercennari)  
thus he meaneth. Mercenary we cal all those thynges  
whiche we do for hye or rewarde. Then he maketh  
philosophy mercenary & vseth hit not as conyng but  
as marchaundysse whiche studyeth hit not for pleasure  
of hit selfe: or for the instruccyon of his mynde in moze  
tall vertue: but to applye hit to suche thynges where  
he may get some lucre or worldly aduauntage.

Johan Dicus erle of Myrandula  
to Andrew Cornueus gretyng.

1  
P e exhorte me by your letters to the cyuyle and  
actyue lyfe sayenge þe in bayne: and in maner  
to my rebuke & shame haue I so longe stus-  
dyed in philosophy. But yf I wolde at the last exers-  
cise þe lernynge in þe entretynge of some profitable actis  
& ourwarde bysnes. Certaynly my welbeloued An-  
drew I had cast aWaye bothe cost and labour of my  
study: yf I were so mynded that I coude fynde in my  
lette in this mater to assent vnto you & folowe your



13  
councell. This is a very deedly and monstrous pers  
suacyon which hath entred the myndes of men: beles  
upnge that þ studie of phylosophye are of estates &  
p:ces: eyther vtterly not to be touched: or at lest wise  
with extreme lyppes to be syped (and rather to the  
pompe & ostentaciõ of theyr wit) then to the culture &  
p:te of theyr myndes to be lytel & casely tasted. The  
wordes of Acptolen<sup>9</sup> they holde vtterly for a sure  
decree that phylosophy is to be studyed eyther neuer  
or not longe/ but the saynges of wyse men they repu  
te for I apes & v. ry fables: that sure & stedfast felicite  
standeth onely in the goodnes of the mynde & that  
these outward thynges of þ body or of fortune lytle  
or nought pertaine vnto vs. But here ye wyll saye to  
me thus. I am contente ye studye/ but I wolde haue  
you outwardly occupied also. And I desyre you not  
so to emb:ace martha that ye sholde vtterly forsake  
Mary. Loue them & vse them both as well study as  
worldly occupacion. Trewly my welbeloued frende  
in this poynt I gayne sey you not/ they that so do I  
fynde no fault in nor I blame them not/ but certayn  
ly hit is not all one to sey we do well yf we do so: and  
to sey we do euill but yf we do so/ this is farre out of  
the way: to think that from contemplacyon to the ac  
tyse lyuing that is to sey from the better to the wo:se  
is none errour to declyne And to thynke that it were  
shame to abyde styll in the better and not declyne.  
Shall a man then be rebuked by cause that he desyreth  
and ensucth vertue only for hit selfe: by cause he  
studyeth þ mysteryes of god: by cause he ensercherh  
the councyll of nature by cause he vseth continualy

this plesaunt ease & rest: seeking none outward thing  
dispising all other thinge: for those thynges are able  
suffyciently to satysfy the desyre of theyr folowers. By  
this rekenyng hit is a thinge eyther scruple or at the  
lest wise not princely to make the study of wysdom other  
then mercenarye. Who may well here this who may  
suffre hit. Certaynly he neuer studyed for wysdom  
which so studied therfore that in tyme to come eyther  
he myght not or wolde not study therfore / this man  
rather exercised the study of marchaundyse then of wys  
dom. Ye wyte vnto me that hit is tyme for men now  
to put my selfe in houshoulde with some of the grete  
prynces of Italy but I se well that as yet ye haue not  
knowen the opynion that phylosophers haue of them  
selfe which (as horace sayth) repute the selfe kynges  
of kinges: they loue liberty: they can not bere the proud  
maners of estates: they can not serue. They dwell  
with them selfe and be content with the tranquillyte  
of theyr owne mynde they suffyce them selfe & more /  
they seeke nothyng out of them selfe: the thynges that  
are had in honour amonge the comune people: amonge  
them be not holden honourable. All that euer the bo  
luptuouse desyre of men thyristeth for: or ambycyon  
sygheth for: they set at nought & despise. Which while  
hit belongeth to all men: yet vndoubtedly it pteyneth  
moost proprely to them whome fortune hath so lyber  
ally fauoured that they may lyue not onely well and  
plenteously but also nobly. These grete fortunes lyfe  
by a man hys and setteth hym out to the shewe: but of  
tentymes as a fyre and a skettyll hors they cast of  
theyr mayster. Certeynly alway they greue and bere



hym and rather tere hym then bere hym. The golden  
mediocritye the meane estate is to be desyred whiche  
shall bere vs as hit were in hādes more easeli. whiche  
shall obey vs & not maystre vs. Therefore abydyng  
fermely in this oppynyō: let more by my litle house my  
study the pleasure of my bookes / þ rest and peace of  
my mynde: then by all your kynges palaces all your  
cōmune besynes / all your glory / all the aduantage  
that ye haue after and all the fauoure of the court.  
Nor I loke not for this fruyte of my study þ I may  
therby hereafter be tossed in the flode and rombeling  
of your worldly besynesse: but þ I may ones bring  
forth the chyldren that I trauayle on: þ I may grue  
out some bookes of myn owne to the cōmune proffyte  
whiche may sum what sauour: yf not of cōnyng yet at  
the lest wyse of wyt and dyligence. And by cause ye  
shall not thynk that my trauayle & dyligence in study  
is ony thyng remytted or slackked. I gyue you knowe  
ledge þ after grete feruent labour with moch watch  
and insatygable trauayle I haue lerned both the he  
brew language and the chaldey and now haue I set  
hande to ouercome the grete dyffyculte of the Araby  
tonge. These my dere frende be thynges: whiche to  
aspertaine to a noble pryncce I haue euer thought and  
yet thynke. Fare ye well. Wryten at Paris the .xv.  
daye of Octobere the yere of grace. M. CCC. Cxxxii.

The argument of the epyſtle folowynge.

**A**fter that Iohan Fraunſces þe newew of Picus had (as hit apereth in þe fyrſt epiſtle of Picus to hym) begon a chaunge in his lyuynge: hit ſemeth by this lettre þe the cōpany of the court where he was cōuerſaunt diuerſly (as hit is there vnmanerly manner) deſcanted therof to his rebuke as them thought: but as trueth was vnto thepyrdone. Some of them iuged hit folly / ſome called hit ypocreſy / ſome ſcozned him / ſome ſclaundred hym / of all whiche demeanour (as we maye of this epiſtle cōiecture) he wrote vnto this erle Picus his vncle whiche in this lettre cōforted & encourageth him as hit is in þe courſe therof euident.

Iohan Picus erle of Hyrindula to Fraunſces his newew gretynge in our lord.

**H**appy art thou my ſone whan that oure lord not onely gyueth the grace wel to lyue but alſo that whyle thou lyueſt wel he gyueth þe grace to bere euyl wordes of euyl people for thy lyuynge well. Certaynly as grete a prayſe as hit is to be commended of them þe are cōmendable as grete a cōmendaciō it is to be reproued of them þe are reprouable. Notwithſtōndynge my ſone I call the not therfor happy by cauſe this fals reprofe is woꝛſhyppfull & gloriouſ vnto the / but for by cauſe þe our lord Jeſu chryſt (which is not onely true but alſo trueth hit ſelfe) affermeth that oure rewarde ſhall be plenteous in heuen when men ſpeke euyl to vs & ſpeke all euyl agaynſt vs lyuynge for his name. This is an Apoſtles dignyte: to be reputed dygne afore god to be defamed of wykked folke for his name. For we rede in the goſpell of luke that



the appostles went ioyfull and glad frome þ counsell  
house of the iewes bycause god had accepted theym  
as worthy to suffre wronge and represser for his sake.  
Let vs therfore Joye and be glad yf we be worthy so  
grete worshyp before god þ his worshyp be shewed  
in our rebuke. And yf we suffre of þ world ony thyng  
that is greuous or bytter: let this swete voyce of our  
lorde be our consolation. **S**i mundus vos odio habet  
scitote qz pziorē me vobis habuit. yf the worlde (sayth  
our lorde) hate you: knowe ye þ hit hated me before  
you. If þ worlde then hated him by whome þ worlde  
was made: we moost hyle & simple men and worthy  
(yf we cōsydre our wretched lpyunge well) all shame &  
reprouse: yf folke bakbite vs & saye cūyll of vs: shall  
we so greuously take hit þ lest they shold say cūyll we  
shold begyn to do euyll. Let vs rather gladly recey-  
ue these euyl wordes and yf we be not so happy to suf-  
fre for vertue & trueth as the olde seyntes suffred be-  
tynges/ byndynges/ pryson/ swordes/ & deth. Let vs  
thynke at the lest wise we be well serued yf we haue þ  
grace to suffre chydynge/ detraction/ & hatred of wike-  
ked men/ lest þ yf all occasion of deseruyng be taken  
awaye ther be lefte vs none hope of rewarde/ yf men  
for thy good lpyunge prayse the: thy vertue certaynly  
in þ hit is vertue maketh the lyke vnto chryst: but in  
that hit is praysed hit maketh the vnlike him: which  
for the reward of his vertue receyued þ opprobrouse  
deth of the crosse for which as the apopstle sayth god  
hath exalted hym and gauen hym a name þ is aboue  
all names. More desyrefull is than to be condemned  
of the worlde and exalted of god then to be exalted of

the Worlde and condemned of god / þ Worlde cōdemneth to lyfe : god exalteth to glozpe: þ Worlde exalteth to a fall / god condemneth to þ fyze of hell / fynably yf þ wo: lde fauone vpon þ: vnneth hit may be but þ thy vertue (which all lyfte vpwarde sholde haue god alone to please) shall som what vnto þ blandishynge of þ worlde & sauoure of þ people inclyne. And so thoughe hit lese nothynge of þ integrite of our perfeccio yet hit leseth of the rewarde which rewarde whyle hit begynneth to be payde in þ worlde where all thyng is lytle hit shal be lesse i heuē where al thing is grete. O happy rebukes which make vs sure: þ neither þ flour of our vertue shall wyther w the pestilent blast of vayne glozpe: nor our eternall rewarde be mynyssed for the vayne promotion of a lytell populare fame. Let vs my lone loue these rebukes & onely of þ ignomynye and represe of our lordes crosse. Let vs lyke feythfull seruantes with an holy ambreyon be proude. We (sayth saynt Paule) preche chryst crucified which is vnto þ tewes dispite / vnto þ gentyles folp / vnto vs þ vertue and wysedom of god. The wysedom of this worlde is folpshnes afore god & the folp of chryst is þ: by which he hath ouercome þ wysedom of þ worlde by which he hath pleased god to make his beluīg people safe. If that thou doubte not but þ they be madde which bakbite thy vertue: which the chrysten lyuynge þ is very wysedom reputeth for madnes / & more than how moche were thy madnes: yf thou sholdest for the iugement of madde men swarue frome the good institucio of thy lyfe namely sich all errour is with amendement to be taken awaye & not with imitation & folowynge



to be encreaced. Let theym therfore nyppe / let theym  
baile / let them karke / go thou boldly forth thy iours  
ney as thou hast begone and of the wyckednes & my  
serycōdōze how moche thy selfe arte beholden to god  
Whiche hath illumined þe syttinge in the shadowe of  
dethe and translatyng the out of the cōpany of them  
(which lyke drōken men with out agayde wandre hy  
ther and thither in obscure derkenes) hath associate  
the to the chyldren of lyght. Let that same swete boye  
re of our lorde alwaye so dwene in thyn eres. Sine mor  
tuos sepelire mortuos tuos tu me sequare. Let ded  
men alone with deed men: folowe thou me / ded be  
they that lyue not to god and in the space of this tem  
porall dethe laboryously purchase them selfe eternall  
deth. Of whom yf þe are wherto they draw: wherto  
they referre they? studyes / they? werkis & they? bely  
nes & synally what ende they haue appoynted them  
selfe in the adopyon wherof they sholde be happy  
eyther they shall haue vterly nothyng to answer  
or they shall byng forth wordes repugnaunt in them  
self & contrary eche to other lyke the rauynge of bede  
lem people. For they wot neuer them selfe what they  
do but lyke them that swyme in swyfte flodes they be  
borne forth with þe violence of euyl custom as hit were  
with the boystious course of þe streame. And they? wick  
kednes blyndyng them on this syde: & the deuyl prik  
kyng them forwarde on that syde: they renne for the  
hedlyng in to all mischiese. As blynde guydes of blyn  
de men / tyll that dethe set on them vnware & tyll that  
hit be sayd vnto them that chryst sayth in the gospell

my frende this nyght þ̄ deuylles shall take thy soule  
frome the: these goodes then that thou haste gedered  
Whose shall they be. Then shall they enuy thē Whom  
they despised. Then shall they comend them that they  
inokked then shall they coueyte to ensew them in ly-  
uynge whan they may not: Whom Whan they myght  
haue ensewed they pursuwed / stop therfore thyn cres-  
my moost dere sone & what so cuer men sey of þ̄ what  
so euer men thynke on þ̄ accōpt hit for nothyng / but  
regarde onely þ̄ iugemēt of god which shall yelde cue-  
ry man after his owne werkes When he shall shewe  
hym selfe frome heuen w̄ þ̄ aungels of his vertue: in  
flame of fyre doynge vengeaunce vpon them that haue  
not known god nor obeyed his gospell wich (as the  
apostle seyth) shall suffre in deth eternall peyn. From þ̄  
face of our lord & frome the glozy of his vertue whan  
he shall come to be glorped of his scyntes & to be made  
merueylous in all them þ̄ haue beleued. Hit is wyse-  
ten. Nolite timere qui corp<sup>9</sup> possunt occidere sed qui  
animā potest mittere in gehennā. fere not thē (seyth  
our lord) that may sle the body: but fere hym þ̄ may  
cast the soule in to helle. How moche lesse then be they  
to be fered: þ̄ may neyther hurt soule nor body which  
yf they now bakbete þ̄ lyurunge vertuously they shall  
do the same neuer the lesse: yf (vertue forsaken) thou  
were ouerwhelmed with byce not for þ̄ byce displeas-  
seth them but for þ̄ þ̄ byce of bakbytynge alway pleas-  
seth them flee yf thou loue thyn helth flee as ferre as  
thou mayst theyr companye / and retournynge to thy  
selfe oftentymes secretly pray vnto þ̄ moost benygne  
father of heuen crynge w̄ the prophete. **A**d te dñe le



15  
 uauī animam meam deus meus in te cōfido non erū  
 belscam etiā si irridcant me inimici mei etenī vniuers  
 si qui sperant in te non confundent. Cōfundantur mis  
 qua agētes supuacue. vīas tuas dñe demōstra mihi  
 et semitas tuas edoce me. dirige me in veritate tua et  
 doce me quia tu es deus saluator meus et in te spera  
 bo tota die. That is to saye. To þ lord I lyfte vp my  
 soule in the I trust I shall not be shamed & though  
 myne enemies mock me. Certaynly all they þ trust in  
 the shall not be a shamed. Let them be a shamed that  
 woꝝke wyckednes in bayne. Thy weyes good lord  
 shewe me and thy pathes teche me directe me in thy  
 trueth and teche me for thou arte god my sauoure in  
 the shall I trust all the daye. Remembꝛe also my sone  
 þ the deathe lyeth at hande. Remēbꝛe that all the tyme  
 of our lyfe is but a moment & yet lesse than a moment  
 Remembꝛe how cursed our olde enemy is: Whiche of  
 fereth vs þ kyngdomes of this world that he myght  
 berpue vs þ kyngdome of heuen/ how false the fleshy  
 ly pleasures: Which therfore embrace vs þ they might  
 strangle vs. how disceptful these worldly honoures:  
 Which therfore lyfte vs vp: þ they myght throwe vs  
 downe/ how deadly these rychesses: Whiche the more  
 they fede vs: þ more they poyson vs/ how shorte how  
 vncertayne how shadowe like false ymaginary hit is  
 þ all these thynges togyther may bynge vs: & though  
 they flowe to vs as we wolde wyssh them. Remēbꝛe  
 agayne how grete thynges be pmyssed and prepared  
 for thē: which dispysnge these present thynges desire  
 and longe for that cōtre whose kynge is þ godhead/  
 whose law is charite/ whose mesure is etēite. Occupī

Ps<sup>9</sup>

C.1.

thy mynde with these meditations and suche other þ  
may waken the when thou sleepest / kyndle þ when þ  
waxes colde / cōferme the when thou wauerest & exhi  
bit þ whynges of the loue of god whyle thou laborst  
to heuenwarde that whan thou comest home to vs  
(which with grete desyre we lōke for) we may se not  
onely hþ that we coueyte but also suche a maner one  
as we coueyte. Fare well and loue god whom of olde  
thou hast begon to serc. At ferare the.ii. day of July  
the yere of our redemption. M.CCCC.lxxxiiij.

**T**he interpretation of Johan Pic<sup>r</sup> vpon  
this psalme Conserua me domine.

**C**onserua me dñe qñ speraui in te. Dixi domi  
no deus me<sup>9</sup> es tu qñ bonorum meorū nō eges  
Sāctis q̄ sunt in terra mirificauit voluntates suas.  
Multiplicate sūt infirmitates postea accelerauerūt.  
Non cōgregabo cōuenticula eorū de sanguinibus: nec  
memor ero noīn eorū per labia mea. Dñs pars heres  
ditatis mee & calicis mei: tu es qui restitues heredita  
tem meam mihi. Funes ceciderunt mihi in preclaris  
cteni hereditas mea p̄clara est mihi. Benedicam dñm  
qui tribuit mihi intellectu insup et vsq; ad noctem in  
crepuerunt me renes mei. Prouidebā dñm in conspē  
ctu meo semper qñ a dextris est mihi ut commoueat



Propter hoc letatum est cor meum et exultauit lingua  
mea insuper et caro mea requiescet in spe. Quoniam  
non derelinques animam meam in inferno nec dabis  
sanctum tuum videre corruptionem. Notas mihi fecisti  
vias vite adimplebis me leticia cum vultu tuo. Delic-  
tationes in dextera tua usque in finem. Conserua me  
domine. **K**epe me good lord. ¶ If any perfyte man  
loke vpon his owne estate there is one parcell therein þ  
is to wyte lest he wax proude of his vertue and there-  
fore Dauid spekyng in þ person of a ryghteous man  
of his estate begynneth with these wordes. Conser-  
ua me domine. That is to saye kepe me good lord  
whiche worde kepe me: yf it be well consydered tas-  
keth a waye all occasyon of pryde. For he that is able  
of hym self ony thyng to gete: is able of hym self that  
same thyng to kepe. He that asketh then of god to be  
kepte in the state of vertue signifyeth in that askynge  
that from the begynnynge he gotte not that vertue by  
hym selfe. He then whiche remembreth þ he attayned  
his vertue: not by his owne power but by the power  
of god may not be proude therof but rather humbled  
before god after those wordes of thapostle.

**Q**uid habes quod nō accepisti. What hast thou that  
thou hast not receyued and yf thou hast not receyued  
hit: why arte thou proude therof as though thou had-  
dest not receyued it. ¶ Two wordes the be there which  
we sholde euer haue in our mouthe: þ one. Misere-  
rei mei deus. Haue mercy on me lord when we remem-  
bre our byre: that other. Conserua me deus. **K**epe  
me good lord when we remembre our vertue.

E.ij.

**Q**uonia speravi in te. For I haue trusted in y. This  
one thyng is it that maketh vs obtayne of god oure  
pettyciō y is to wyte whan we haue a full hope & trust  
that we shall speede. yf we obserue these two thynges  
in our requestes y is to wyte y we requyre nothyng  
but that whiche is good for vs and y we requyre hit  
ardently with a sure hope that god shall here vs / our  
prayers shall neuer be boide wherfore whan we misse  
the effecte of our pettycyon eyther hit is for y we aske  
such thyng as is noyous vnto vs (for as chryst sayth)  
we wot neuer what we aske and Iesus sayd what so  
euer ye shall aske in my nanie hit shall be gyuen you.  
This name Iesus signifyeth a sauyour and therfore  
there is nothyng asked in y name of Iesus but that  
is holsome and helpyng to the saluacion of the asker)  
or elles god hereth not oure prayoure bycause that  
thoughe y thyng y we requyre be good yet we aske  
hit not well / for we aske hit with lytle hope. And he  
y asketh doubtyngely asketh coldely & therfore saynt  
James biddeth vs aske in sayth nothyng doubtyng.  
**D**ixi dñs deus meus es tu. I haue sayd to our lord  
my god arte thou. After that he hath warded & fens  
ced him selfe agaynst pryde he describeth in these wor  
des his estate. All the estate of a ryghteous man stan  
deth in these wordes. **D**ixi domino deus me<sup>s</sup> es tu.  
I haue sayd to oure lord my god arte thou. Whiche  
wordes though they seme comune to all folke yet are  
there very few y maye saye them truely / that thyng  
a man taketh for his god that he taketh for his chyefe  
good. And that thyng he taketh he for his chyefe good  
whiche onely had thought aliother thynges lak he thy



16  
keth hym selfe happy & whiche onely lakyng though  
he haue al other thynges he thinketh him self vnhap  
py. The negard then seyth to his money. Deus me  
es tu. My god art thou. For though honour fayle &  
helth and strenghte and frendes so he haue money he  
thynketh him selfe well. And yf he haue al those thin  
ges þ we haue spoken of of money fayle. he thinketh  
him selfe vnhappy. The gloton seyth vnto his fleshy  
ly lust þ ambyciouse man seyth to his bayngloze my  
god art thou. Se than how fe wo may trewly sey these  
wordes I haue sayde to oure lord my god arte thou.  
For onely he maye trewly saye it whiche is cōtent w  
god alone: so þ yf there were offred hym all the kyngs  
domes of the worlde and all the good that is in erth  
and all the good that is in heuen he wolde not oncs  
offende god to haue them all. In these wordes than  
I haue seyde to our lord my god art thou standeth all  
the state of a ryght wyse man. Quoniam bonorum meorum  
non eges. For thou hast no nede of my good in these  
wordes he sheweth þ cause why he sayth onely to our  
lord. O Deus es tu. My god art thou the cause is  
for that onely oure lord hath no nede of oure good.  
There is no creature but þ it nedeth other creatures  
and though they be of lesse perfeccion than hit selfe  
as phylosophers and diuynes puen: for yf these more  
imperfyte creatures were not. þ other that are more  
perfyte coude not be. For yf ony parte of þ hole vni  
uersyte of creatures were destroyed & fallen to nought  
all the hole were subuerted. For certaynly one part of  
that vniuersyte perisshyng all parties perissh and all  
creatures be parties of þ vniuersyte of which vniuer  
C.iii.

Site god is no parte but he is the begynnynge nothyng  
there vpon dependynge. For nothyng truely wanne  
he by þe creacyon of this worlde nor nothyng sholde  
he lese yf the worlde were adnychplate and turned to  
nought agayn. Than onely god is he whiche hath no  
nede of oure good / Well ought we certaynly to be a  
shamed to take suche thyng for god as hath ned of  
vs / & suche is every creature. Howeuer we shold not  
accept for god þe is to save for the chiefe goodnes but  
onely þe thyng whiche is the moost souerayne good-  
nes of all thynges and that is not the goodnes of any  
creature / onely therfore to our lord ought we to saye  
my god art thou. Sanctis qui sunt in terra eius mis-  
tificauit voluntates suas. To his sayntes that are in  
þe londe of hym he hath made meruelous his willes.  
After god sholde we specially loue them which are nei-  
rest ioyned vnto god as be the holy aungelles & blyss-  
ed sayntes that are in thei countree of heuen therfore  
after that he had sayd to oure lord my god arte thou  
he addeth therunto that oure lord hath made mer-  
uelous his wylles þe is to save he hath made merue-  
lous his loues and his desyres towarde his sayntes  
that are in the londe of hym that is to wyte in the coun-  
tree of heuen whiche is called þe londe of god and the  
londe of luyng people. And verily yf we inwardly  
cōsydye how grete is the felicitye of that countree & how  
moche is þe misery of this worlde how grete is þe good-  
nes and charyte of those blessed citezynes : we shall cō-  
tinually desyre to be hens that we were there. These  
thynges & such other whā we remēbre we shold euer  
more take hede þe our meditations be not vnfructfull



but that of euery meditacyon we shold alwayes purchase one vertue or other / as for ensample by this meditacyon of the goodnes of that heuenly countree we shold wyne this vertue that we shold not onely strongly suffre deth and pacyently whan our tyme cometh or yf hit were put vnto vs for þe faith of chryst: but also we shold wyllingely and gladly longe therfore desyringe to be departed out of this vale of wyrtchydynes þe we may reygne in þe heuenly countree with god & his holy saryntes. *Multiplicate sunt infirmitates eorum postea accelerauerunt.* Theyr infyrmytees be multiplyed and after they hasted. These wordes the pphete spketh of wycked men. By infyrmytees he vnderstondeþ Idoles & so hit is in þe hebrew text. For as good folke haue but one god whom they worschyp so euill folke haue many goddes and Idoles for they haue many voluptuose pleasures many bayne desyres many dyuers passyons whiche they serue / & wherfore seke they many sondry pleasures: certainly for by cause they can fynde none þe can set theyr herte at rest & for þe (as þe prophete sayth) Wycked men walk about in a circuct or cōpace wherof there is none ende. Now after these wordes: theyr Idoles be multiplied hit foloweth. After they hasted þe is to say: after theyr Idoles after theyr passyons and beestly desyres they rōne forth hedlynge vnaudyedly wout ony meditacyon. And in this be we taught that we shold as speedily ronne to vertue as they rōne to vyce & þe we shold with no lesse dyligence serue our lord god than they serue theyr lord þe deuyll. The iuste man cōsydering þe estate of euill folke determineth firmly w hym selfe

(as we sholde also) that vtterly he wyll in no wyse fol-  
lowe them & therfore he saith. **N**on congregabo cons-  
uenticulā eorum de sanguinib<sup>9</sup> nec memor nominum.  
**I** shall not gather the cōgregacyon of them from the  
blode nor **I** shall not remembre theyr names he sayth  
from the blode both bycause **I**dolatres were wont to  
gather the blode of theyr sacrefyce togyther and ther-  
about to do theyr scrymonyes. And also for that all  
the lyfe of euyll men forsaken reason whiche stondesth  
all in the soule and folowen sensuallite that stondesth  
all in þe blode the pphete saith not ouely that he wyll  
not gather theyr cōgregacyon togyther from þe blode  
that is to say þe he wolde do no sacrefyce to those **I**dos-  
les but also that he wolde not remembre theyr names  
that is to say that he wolde not talke nor speke of þe vo-  
luptuose delytes whiche are euyll peoples goddes  
whiche we myght yet lawfully do: the wynges be by þe  
that a parfyte man sholde abstayne not onely from vni-  
lawfull pleasures but also from lawfull to thende þe  
he may all togyther haue his mynde in to heuen  
warde and the more purely entende vnto the contem-  
placion of heuēly thynges. And for as moche as some  
man wolde peraduenture thynke þe hit were foly for  
a man vtterly to depyue him selfe from all pleasures  
therfor þe pphete addeth. **D**ñs pars hereditatis mee.  
**O**ur lord is þe part of myn enheretaunce as though  
he wolde saye meruaile the not though **I** forsake all  
thynges to thentent þe **I** may haue þe possessyon of god  
in whom al other thynges also be possessed. This shold  
be the voyce of euery good chrysten man. **D**ñs pars  
hereditatis mee. God is the parte of myne enheres



7  
taūce. for certaynly we chryſten people to whom god  
is promyſed for an enheretaūce ought to be a ſhamed  
to deſyre ony thyng beſyde hym. But for y ſome man  
myght happely repute hit for a grete pſumpcion y a  
man ſholde pmyſe hymſelfe god for his enherytaunce  
ce therfore y prophete putteth therto. *Tu es qui reſti  
tues hereditatem meam michi.* Thou good lord arte  
he that ſhall reſtoze myne enherytaunce vnto me. As  
though he wolde ſaye. O good lord my god I know  
well that I am nothyng in reſpect of y I wote well  
I am vnable to aſſende by myne owne ſtrength / ſo  
hyghe / to haue y in poſſeſſyon but thou arte he y ſhalt  
drawe me to the by thy grace thou arte he that ſhalt  
gyue thy ſelfe in poſſeſſion vnto me. Let a ryghteous  
man then conſydre how grete a felicitye hit is to haue  
god fall vnto hym as his enherytaunce hit foloweth  
in the pſalme. *Hunc ceciderunt michi in preclaris.*  
The cordes haue fall to me nobly. The partes  
and lottes of enherytaunces were of olde tyme met  
out and dyuyded by cordes or ropes. Theſe wordes  
then the ropes or cordes haue fallen to me nobly be  
aſmoche to ſay as the parte of lot of myne enherytaū  
ce is noble. But for as moche as there be many men  
which though they be called to this grete felicitye (as  
in dede all chryſten people are) yet they ſet lytel therby  
and often tymes chaunge hit for a ſmall ſymple dely  
te therfore y prophete ſaith ſuyngly. *Hereditas mea  
ſclara eſt michi.* Myne enheritaūce is noble to me. As  
though he wolde ſay that as hit is noble in hit ſelfe ſo  
hit is noble to me that is to ſaye I reputed hit noble.  
And all other thynges in reſpecte of hit / I repute (as

saynt Paule sayth / for donge / but for as moche as to  
haue this lyght of vnderstandynge wherby a man  
may know this gyft that is gauen hym of god to be  
the gyft of god / therfore the prophete sayngely sayth.  
**B**ndicam dñm qui tribuit intellectū. That is to saye  
I shall blysse our lord whiche hath gauen me vnder  
standynge but in so moche as a man oftē tymes enten  
deth after reason to serue god and y<sup>e</sup> notwithstanding  
yet sensualite and the fleshy repugneth: than is a man  
perfyte whan y<sup>e</sup> not his soule onely but also his fleshy  
drawe forth to godwarde after those wordes of the  
pphete in an other psalme. **C**or meū & caro mea ex  
ultauerūt i deū viuū. That is to saye my mynde & my  
fleshe both haue ioyed in to liuynge god & for this the  
prophete sayth here sayngely. **E**t blq ad noctē incre  
puerūt me renes mei. My reynes or kidney hath chy  
den me vnto the nyght: that is to saye my reynes in  
which is wont to be the grettest inclinacyon to cōcupis  
scence not onely nowe encline me not to synne but also  
chyden me that is to saye withdraue me fro synne vnto  
the nyght that is to saye they so set forth withdraue  
me from synne that wyllingly they afflyct and payne  
my body. Afflyccyō is in scripture oftē tymes signi  
fied by the nyght bycause hit is the moost dyscōfortas  
ble season. Then sayngly the prophete sheweth what  
is y<sup>e</sup> rote of this priuacion or takynge awaye of fleshy  
ly cōcupiscence in a mā sayenge. **P**rouidebā deū sem  
per in 2spectu meo. I prouyded god alway before me  
sight / for yf a man had god alway before his eyen as  
a ruler of all his werkis & in all his werkis he shoulde  
neyther seke his owne lucre his glozpe nor his owne



pleasure but onely to þ pleasure of god he shold shortly  
be perfyte. And for as moche as he þ so dooth prosper  
reth in al thyng therfore it foloweth. **I** ple a dextris  
est mihi ne comouear. He is on my ryght hand that I  
be not moued or troubled. Then the pphete declareth  
how grete is þ felycite of a iuste man whiche shall be  
succelastyngly blyssed bothe in body and in soule and  
therfore he sayth. **I** status est cor meum. My soule  
is glad knowyng þ after deth heuen is made redy for  
hym. **E**t caro mea requiescet in spe & my fleshe shall  
rest in hope that is to saye that though it toye not by  
and by as in receyuyng his gloriouse estate medytat  
ly after the deth yet hit resteth in the sepulchre with  
this hope that hit shall aryse in the daye of Judges  
mente immortall and shynyng with his soule. And  
also the pphete more expressly declareth in the vers  
se folowing. For where he sayd thus my soule is glad  
he addeth the cause sayenge. **Q**uoniam non derelin  
ques animam in inferno. For thou shalt not leue my  
soule in hell. Also where the prophete sayd that his  
fleshe shold rest in hope he sheweth the cause sayeng.  
**N**ec dabis sanctum tuum videre corruptionem.  
For thou shalt not suffre thy saynt to se corrupcyon  
that is to saye thou shalt not suffre þ fleshe of a good  
man to be corrupted. For that that was corruptible  
shall aryse incorruptible. And for as meche as chryst  
was the fyrst whiche entred paradise and opened the  
lyfe vnto vs and was the fyrst that rose agayne and  
the cause of our resurreccyon: therfore these wordes  
that we haue spoken of the resurreccyon ben pprop

cipally vnderstondeu of chryst as saynt pter þ apostle  
hath declared / & secondar ply they may be vnderstons  
den of vs in þ We be the mēbers of chryst which onely  
neuer sal we corrupeyon for his holy body was in his  
sepulcre nothyng putrified / for as moche the as þ way  
of good lyuynge byngeth vs to a ppetuall lyfe of soule  
& body therfore þ pphete sayth. **Notas michi fecisti**  
**viās vite.** Thou hast made the wayes of lyfe known  
vnto me and bycause that all the felicyte of that stons  
deth in the clere beholdynge and fruytion of god / there  
fore hit foloweth. **Adimplebis me leticiis cuz vultu**  
**tuo.** Thou shalt fylle me full of gladnes With thy chere  
& for that our felicitye shall be euerlastynge therfore he  
sayth. **Delectationes in dextra tua vsq; in finē.** Dele  
ctacion & Joy shall be on thy ryght hande for cuer: he  
sayth on thy ryght hand bycause þ our felicitye is ful  
fylled in the byspon and fruytion of the humanyte of  
chryst which lytteth in heuen on þ ryght hande of his  
fathers maieste / after þ wordes of saint Johan. **Hec**  
**est tota merces vt videam⁹ deū quem misisti Jesum**  
**chrystum.** That is all oure rewarde that we maye be  
holde god and Iesus chryst Whome thou hast sent: to  
whiche rewarde he byngeth vs that lytteth there and  
prayeth for vs. Amen.



18  
Here begyn. xii. rules of Johan Bicuserte  
of Myrandula partely exceptyng partely dys  
rectyngc a man in spyrituall batayle.

**W**ho so to vertue este meth the waye  
Bycause we must haue warre contynuall  
Agaynst þe worlde / þe flesch / þe deuyl / that aye  
Enforce them selfe to make vs bonde & thrall  
Let hym remembre that these what waye he shall  
Euen after the worlde / yet must he neede susteyn  
Sorrow / aduersite / labour / greyfe / and payne.

The seconde rule.

Thynke in this wretched worldes besy woo  
The batayll more sharpe & lenger is þyng  
With more labour and lesse fruyte also  
In whiche the ende of labour: labour is  
And when the worlde hath left vs after this  
Voyde of all vertue: the rewarde when we dye  
Is nought but fyre and payne perpetually

The thyrde rule.

Consydre well that folp it is and bayne  
To loke for heuen with pleasure and delpyght  
Sith chryst our lord and souereyne caprayne  
Ascended neuer but by manly fyght  
And bytter passion / then were it no ryght  
That ony seruaunt / ye wyl your selfe recorde  
Sholde stonde in better condicyn then his lord

The fourth rule.

Thynke how that we not onely sholde not grudge  
But eke be glad and ioyfull of this fyght  
And longe therfore all though we coude not Judge  
Dic<sup>r</sup> I. i.

How that therby redounde vnto vs myght  
Ouy p[ro]fyte but onely for deiyght  
To be conformed and lyke in some behauiour  
To Iesu Chryst our blessed lo. de & sauoure

As often as thou dost warre and stryue.  
By the resystence of ony synfull moeyon  
Agaynst ony of thy sensuall wyttcs syue  
Cast in thy mynde as oft with good deuocyon  
How thou resemblst chryst / as with so wyre poyson  
If thou payne thy tast: remembre therwithall  
How chryst for the tasted cysell and gall

Yf thou withdraue thyn handes and forbere  
The rauyn of ony thyng: remembre than  
How his innocent handes nayled were  
Yf thou be tempte w[ith] pryde: thynke how that whan  
He was in foyme of god: yet of a bonde man  
He toke the shap and humbled hym selfe for the  
To the moost odious and vyle deth of a tree.

Consydre when thou arte moued to be wrothe  
He who that was god / and of all men the best  
Seynge hym selfe scorned scorged both  
And as a thefe betwene .ij. theues threst  
With all rebuke and shame: yet from his brest  
Came neuer signe of wrath or of disdayne  
But pacyently endured all the payne.

Thus euery snare and engyne of the deuyll  
Yf thou this wyse peruse them by and by



There can be none so cursd or so euill  
But to some vertue thou mayst it applye  
For ofte thou shalt: respytyng valyauntly  
The fendes myght and lole syerly darre  
Our sauour cryst resemble in some parte

The fyft rule.

Remembre well that we in no wyse must  
Ryther in the foresayd espyrytuell armour  
Nor ony other remedy put our trust  
But ouerly in the vertue strength of our sauour  
For he it is by whose myghty powre  
The worlde was veynquysshed & his prynce cast out  
Whiche reygned before in all the erthe about

In hym let vs trust to ouercome all euill  
In hym let vs put our hope and confydence  
To ludden e. he fleshe and master. & deuyll  
To hym be all honour and lowly reuerence  
Oft holde we requyre with all our diligence  
With prayer. With teeres. & lamentable playntes  
The ayde of his grace and his holy sayntes

The syxte rule.

One synne veynquysshed loke thou not tarye  
But lye in a wayte for another euery houre  
For as a wood yon the fende our aduersarye  
Bynneth aboute sekynge whom he may deuoure  
Wherfore contynually vpon thy towe  
Lest he the vnpurueyed and vnyredy catche  
Thou must with the prophete stonde & kepe watche

The .vij. rule

Enforce thy selfe not onely for to stonde

Unuaynquysshed agaynst the deuyls myght  
Barouer that take balyauntly on hande  
To baynquyssh the hym and put hym vnto flyght  
And that is whan of þe same dede thought or syght  
By whych he wolde haue the with synne contract:  
Thou takest occasyon of some good vertuose acte.

Some tyme he secretly castyth in thy mynde  
Some laudable dede to stee the to pryde  
As bayn glozpe makyth many a man blynde  
But let humylite be thy sure guyde  
Thy good wark to god let hit be applyede  
Thynke hit not thyn but a gyfte of his  
Of whose grace bndowredly all goodnes is  
The viii. rule

In tyme of batayle so put thy selfe in p:ace  
As though thou shuldest after that victo:ye  
Enioye for euer a perpetuall peace  
For god of his goodnes and lyberall mercy  
Wape graunt the gyfte & ke the thy proude enemy  
Confounded and rebuked by thy batayle  
Shall the nomore happely for very shame assayle

But when thou mayst ones þe triumphe obtayne  
Prepare thy selfe and trymme the in thy gere  
As thou shouldest incontinent fight agayn  
For yf thou be redy the deuyl wyll the fete  
Wherfore in ony wyle so euen thou the bere  
That thou remembre and haue euer in memory.  
In victo:ye batayle in batayle victo:ye



17  
If thou thynke thy selfe well fenced and sure  
Agaynst euerie sotell suggestion of vyce  
Consydere fragile glasse may no dystres endure  
And grete aduenturers ofte curs the dyce  
Iopard not to farre therfore and ye be wyle  
But euermore eschewe the occasyons of synne  
For he that loueth perell shall perell therein

The .x. rule.

In all temptacyon withstonde the begynnyng  
The cursed infant of wretched Babilon  
To suffre them war / is a Jeoperdous thyng  
Bete out theyr braynes therfore at the stone  
Peryleous is the canker that catcheth the bone  
To late cometh the medicine yf thou let the soze  
By longe contynuaunce encrease more & more.

The .xi. rule.

Though in the tyme of the batayle and warre  
The conflict seeme bytter sharpe and sowre  
Yet consydere hit is more pleasure farre  
ouer the deuyll to be a conqueroure  
Then is in the vse of thy bestly pleasoure  
Of vertue more ioye the conscience hath within  
Then outward the body of all his fylthy synne

In this poynt many men erre for negligence  
For they compare not the Joye of the victorie  
To the sensuall pleasure of theyr concupiscence  
But lyke rude bestes vnadvisedly  
Lakkyng discrecyon they compare & applye  
Of theyr foule synne the voluptuose delpyght  
To the laborous trauaile of the conflict & fyght  
Dyc.  
F.iiij.

And yet alas he that ofte hath knowen  
What grefe it is by longe experyence  
Of his cruell enemye to be ouer throwen  
Sholde ones at the lest wyle do his diligence  
To proue and assaye with manly defence  
What pleasure there is what honour peace & rest  
In gloriouse victorie tryumphe and conquest  
The. xii. rule.

Though thou be tempted dispayre the nothyng  
Remembre the gloriouse apostle saynt Poule  
Whan he had seen god in his persyte bryng  
Lest suche reuelacyon holde his herte extolle  
His fleshe was suffred rebell agaynst the soule  
This dyd almyghty god of his goodnes proude  
To preserue his seruaunt fro þe daunger of pryde

And here take hede that he whom god dyd loue  
And for his moost especiall bestell chose  
Rauphsed in to the thynde heuen aboue  
Yet stode in peryll lest pryde myght hym depose  
Well ought we then our hertes fence & close  
Agaynst bayngloze the mother of reprefe  
The very crop and rote of all myschefe

Agaynst this pompe & wretched worldes glose  
Consydre how crist the lord souereyne powere  
Humbled him selfe for vs vnto the crosse  
And peraduecture deth with in one howre  
Shal vs bereue: welch ryches and honoure  
And byng vs down ful low both smal & grete  
To byle carpon and wretched wormes mete



Here folow the. xii. wepens of spirytual batayle  
Whiche euery man shuld haue at hand Whē þ pleasure  
of a synful temptaþon cometh to his mynde.

The pleasure lytle & short	þ fere of ipenitēt deptyng
The folowers grefe & heuyness	Eternal ioy etnal payne
The losse of a bettyr thyng	þ nature & dygnyte of mā
This lyfe a dreame and a shadowe	þ peace of a good mynde
The deth at our hande	The gret bñtytes of god
be ware	The peynful cros of cryst
	The wytnes of martyrs
	and example of sayntes.

The. xii. wepens haue we moze at lenth declared as hit folowþ.

The pleasure lytle and short  
Consydre well the pleasure that thou hast  
Stande hit in to wchynge oꝝ in wanton syght  
In bayne smell oꝝ in thy lycoxouse tast  
Oꝝ synally in what so euer delyght  
Occupped is thy wretched appetyght  
Thou shalt hit fynde when thou hast al cast  
Lytle / symple / short / and sodenly past

The folowers grefe & heuyness  
Ony good work yf thou i wth labour do  
The labour goth / the goodnes doth remayne  
If thou do euyl wth pleasure ioynded therto  
The pleasure which thyne euyl work doth cōtayne  
Glydeth his wey thou mast hym not restrayne  
The euyl then in thy brest cleueth behynde  
Wyth grudge of hert & heuyness of mynde

The losse of a better thyng.  
when thou laborest thy pleasure for to bye  
Upon the pyper loke thou the well aduysse

Thou sellest thy soule therfore euyn by & by  
To thy moost vitre dispitcoule enemyes  
O mad merchaunt o folissh merchaundyse  
To by a tryfle o chyldyshe rekenynge  
And pay therfore so dere a petyouse thyng

This lyfe a dreame and a shadow  
This wretched life (the trust & confidence  
Of whose contynuaunce maketh vs bolde to synne)  
Thou perceiuest well by experience  
Sith that houre in wiche hit dyde begynne  
Hit holdeth on the course and wyll not lynne  
But fast hit rynneth on and passen shall  
As doth a dreame or a sadowe on the wall

Deth at our hand and bware  
Consydre well that euer nyght and daye  
Whyle that we besyly prouyde and care  
For oure disport reuell myght and play  
For pleasaunt melody and depnty fare  
Deth stelyth on ful slyly and bware  
He lieth at hand and shall vs entreprise  
We not how soone nor in what maner wise

Fere of impenitent departynge  
If thou sholdest god offende thynke how therfore  
Thou were forthwith in very desperdous case  
For happely thou sholdest not lyue an houre more  
Thy synne to clense & thought thou haddest space  
Yet peraduenture sholdest thou lacke the grace  
Well ought we then be a ferde to done offence  
Impenitent lest we departen hens

Eternall rewarde eternall payne  
Thou seest this worlde is but a thozowfare  
Se thou behaue the wisely with thy hoost



Hens must thou nedes departe naked & bare  
 And after thy deserte loke to what coast  
 Thou arte conuayed at suche tyme as thy goost  
 From this wretched carkas shall dysseuer  
 Be hit Joye or payne, endure hit thou shall for euer.

The nature and dygnite of man  
 Remembre how god hath made the resonable  
 A yke vnto his Image and fygure  
 And for the suffred paynes intollicable  
 That he for aungell neuer wolde endure  
 Regarde o man thyne excellent nature  
 Thou that with aungell arte made to bene egall  
 For very shame be not the deuylles thy all.

The peace of a good mynde.  
 Why louest thou so this broyle worldes Joye  
 Take all the myrth take all the fantasies  
 Take euery game, take euery wanton roye  
 Take euery sport that men can the deuyle  
 And amonge them all on warantysc  
 Thou shalt no pleasure comparable fynde  
 To thywarde gladnes of a vertuous mynde

The grete benefyces of god.  
 By syde that god the bought & fourmed both  
 Many a benefyte hast thou receyued of his  
 Though thou haue moued hym often to be wroth  
 Yet he the kepte hath and brought vs vp to this  
 And dayly calleth vpon the to his blys  
 How mayst thou then to hym vnlouynge be  
 That euer hath ben so louynge vnto the.

The paynfull crosse of chryst.  
 Inhan thou in flame of the temptacyon freest

Thynke on the very lamentable payne  
Thynke on the pytrouse crosse of wofull chryst  
thynke on his blode bct out at cuery dayne  
Thynke on his ptecyous herte kerued in twayne  
Thynke how for thy redempcyon all was wrought  
Let hym not lese that he so dere hath bought  
The wytnes of martyrs & example of sayntes  
Synne to Withstonde saye not thou lackest myght  
Suche allegacyons folpe hit is to ble  
The wytnes of sayntes & martyrs constant syght  
Shall the of Southfull cowardyse accuse  
God wyll the helpe yf thou do not refuse  
yf other haue stande o: this: thou mayst est soone  
Nothyng impossible is that hath bene doone

The .xij. ppertees o: cōdicyons of a louer  
To loue one alone and contempne all other for þ one  
To thynke hym vnhappy that is not With his loue  
To adourne hym selfe for the pleasure of his loue  
To suffre all thyng thoughte hit were deth to be With  
his loue  
To desyre also to suffre shame harme for his loue and  
to thynke that hurte wete  
To be With his loue euer as he may yf not in dede yf  
in thought  
To loue all thyng þ perteyneth vnto his loue  
To coueite the prayse of his loue and not to suffre ony  
dysprayse  
To beleue of his loue all thynges excellent & to desyre  
that all folke sholde thynke the same  
To wepe often With his loue: in ptesence for Joye in



absence for sorowe

To languyshe euer and euer to burne in the desyre of  
his loue.

To serue his loue nothyng thynkyng of ony rewarde  
or profyte.

The. xij. propertees we haue at length more  
openly exprest in balade as hit foloweth.

**T**he first poynt is to loue but one alone  
And for that one all other to forsake  
For who so loueth many loueth none  
The flode that is in many chanelles take  
In eche of them shall feble streames make  
The loue that is deuyded amonge many  
Unneth suffyseth that ony parte haue ony

So thou that hast thy loue set vnto god  
In thy remembraunce this enpriunt & graue  
As he in soucrayne dignyte is odde  
So wyl he in loue no partynge felowes haue  
Loue hym therfore with all that he the gaue  
For body / so wile wytte / conynge / mynde & thought  
Parte wyl he none but eyther all or nought

The seconde properte.

Of his loue to the syght and company  
To the louer so glad and pleasaunt is  
That who so hath the grace to come therby  
He iudgerh hym in perfyte Joye and blys  
And who so of that company doth mysse  
Lye he in neuer so prosperous estate  
He thynketh hym wretched and infortunate

So holde the louer of god esteeme that he  
whiche all the pleasure hath / myght and dispozte  
That in this worlde is possible to be  
Yet tyll the tyme that he maye ones resozte  
Unto that blyssed ioyfull heuently pozte  
Where he of god may haue the glorious syght  
Is boode of parfyte ioye and delyghe  
The thyzde properte.

The thyzde poynt of a parfyte louer is  
To make hym freshe to se that all thyng bene  
Apoynted well and nothyng set a mys  
But all well fashioned / propre / goodly / & cleue  
That in his parson there be nothyng sene  
In speche / apparayll / gesture / loke or pace  
That may offende or mynysshe ony grace

So thou that wylte With god gete in to fauoure  
Garnyshe thy selfe by in as goodly wyse  
As comely be as honest in behauoure  
As hit is possible for the to deuyse  
I meane not hereby that thou sholdest arys  
And in the glasse vpon thy body proude  
But with fayre vertue to adourne thy soule  
The fourth properte.

If loue be stronge / hote / myghty / and seruient  
There may no trouble greyfe or sorow fall  
But that the louer wolde be well content  
All to endure and thynke hit eke to small  
Thoughe hit were deth so he myght therwithall  
The ioyfull presence of that persone get  
On whom he hath his herte and loue I set



Thus holde of god the louer be content  
 Ony dystres or sorow to endure  
 Rather then to be from god absent  
 And glad to dye so that he maye be sure  
 By his departynge hens for to procure  
 After this valey darke/the heuenly/lyght  
 And of his loue the gloriouse blessed sight

The fyft properte.

Not onely a louer content is in his herte  
 But coueyteth eke and longeth to sustayne  
 Some labour incommodite or smarte  
 Losse aduersyte/trouble/greyfe or payne  
 And of his sorowe Joyfull is and fayne  
 And happy thynketh hym selfe that he may take  
 Some myladynture for his louers sake

Thus sholdest thou that louest god also  
 In thyn herte wyshe, coueyte and be glad  
 For hym to suffre trouble payne and woo  
 For whom yf thou be neuer so woo bestade  
 Yet thou ne shalt susteyne (be not adrad)  
 Halfe the dolour greye and aduersyte  
 That he all redy suffered hath for the

The. vi. properte.

The partyte louer longeth for to be  
 In presence of his loue both nyght & daye  
 And yf hit happely so be fall that he  
 May not as he wolde: he wyl yet as he may  
 Euer be with his loue that is to saye  
 Where his heuy body nyl be brought  
 He wyl be conuersaunt in mynd and thought

Ps. 123

G. i.

As in lyke maner the louer of god sholde  
At the lest in suche wyse as he may  
If he may not in suche wyse as he wolde  
Be present with god and conuersaunt alway  
For certes who so lyst he may puruey  
Though al þe worlde wolde hym therfro beruene  
To bere his body in erth his mynde in heuen

The. vii. properte

There is no page or seruaunt most or lest  
That doth vpon his loue attende & wayte  
There is no lytle worke no symple best  
Ne none so small a tryfle or conceyte  
Lase / gyrdell / poynt / or propre gloue strapte  
But that yf to his loue hit haue ben nere  
The louer hath hit precyous / leyse / & dere

So euery relyque Image or pycture  
That doth pertayne to goddes magnyfycence  
The louer of god sholde wyth all besy cure  
Haue hit in loue honoure and reuerence  
And specyally gyue them preemynence  
Which dayly done his blessed body wyche  
The quyk relyques the mynystres of his chyche

The. viii. properte

A very louer aboue all erthly thyng  
Coueyteth and longerth euer more to here  
Thonoure laude commendacyon and prayfynge  
And euery thyng that may the same clere  
Of his loue / he may in no manere  
Endure to here that therfro myghten vary  
Or ony thyng sowe in to the contrary



The louer of god sholde coueyte in lyke wyse  
To here his honoure worshyp laude and prayse  
Whose souereygne goodnes none herte may cōpyse  
Whom hell/erth/and all the heuen obayse  
Whose passyre louer ought by no maner wayes  
To suffre the cursed wordes of blasphemy  
Of any thyng spoken of god vncuerently

The. ix. properte.

A very louer beleueth in his mynde  
On whom so euer he hath his herte I bent  
That in that persone men may nothyng fynde  
But honorable worthy and excellent  
And eke surmountyng farre in his entent  
All other that he hath knowen by syght or name  
And wolde that euery man sholde thynke the same

Of god lyke wyse so wonderfull and hye  
All thyng esteeme & iudge his louer ought  
So reuerence worshyp honour & magnifye  
That all the creatures in this worlde I wrought  
In comparyson sholde he set at nought  
And glad be yf he myght the meane deuyse  
That all the worlde wolde thynken in lyke wyse

The. x. properte

The louer is of colour deed and pale  
There wyll no slepe in to his eyen stalk  
He sauoreth neyther mete/wyne/nor ale  
He myndeth not what men about hym talke  
But ete he drynke he syt lye downe or walke  
He burneth euer as hit were with a fyre  
In the feruent herte of his desyre

Here sholde the louer of god ensample take  
To haue hym concynually in remembraunce  
With hym in prayer and medytacyon wake  
Whyle other playe/ reuell/ synge/ and daunce  
None erthly Joy/ disport/ or bayne plesaunce  
Solde hym delpte or ony thyng remoue  
His ardent mynde from god his heuynly loue

The. xi. properte.

Dyuersly passyoned is the louers herte  
Now plesaunt hope now dyede and greuous fere  
Now partyte blyss now bytter sorowe smarte  
And whether his loue be with hym or elles whers  
Ofte from his eyen there falleth many a tere  
For very Joy/ When they togyther be  
Whan they be sondred: for aduersyte.

Lyke affectyons feleth eke the brest  
Of goddes louer in prayer and meditacyon  
Whan that his loue lyketh in hym rest  
With inwarde gladnes of plesaunt cōtemplacyon  
Out breke the teres for Joye and delectacyon  
And whan his loue lyst este to parte hym fro  
Out breke the teres agayne for payne & woo

The. xii. properte.

A very loucr wyll his loue obaye  
His Joye it is and all his appetyght  
To payne hym selfe in all that euer he maye  
That parson in Whom he set hath his delyght  
Dylygent to serue bothe day and nyght  
For very loue/ Without ony regarde  
To ony profyte gwerdon or rewarde



So thou lyke wyse that hast thynne herte I let  
 Upwarde to god so well thy selfe endeuere  
 So studiously that nothyng may the let  
 Not for his seruyce ony wyse disseuere  
 Frely loke eke thou serue that therto neuer  
 Trust of rewarde or profyte do the bynde  
 But onely saythfull herte & lounge mynde

Wageles to serue. iij. thynges may vs moue  
 fyrst yf the seruyce selfe be desyrable  
 Seconde yf they whom that we serue & loue  
 Be very good and very amiable  
 Thyrde yf of reason be we seruyfable  
 Without the gappynge after ony moze  
 To such as haue done moche for vs before

Serue god for loue then / not for hope of merde  
 What seruyce maye so desyrable be  
 As where all turneth to thynne owne speche  
 Who is so good so louely eke as he  
 Who hath all redy done so moche for the  
 As he that fyrst the made: and on the rode  
 Eft the redeemed with his precyous blode

A prayer of Picus Mirandula vnto god  
 O holy god of dreadfull magistee  
 Verely one in. iij. and thre in one  
 Whom aungelles serue whose werk all creatures be  
 Whiche heuen and erth directest all alone  
 We the beseeche good lord with wofull mone  
 Spare vs wretches & walthe away our gylt  
 That we be not by thy iust angre spylt

G. iij.

In straye balauce of rygorous iudgement  
If thou sholdest our synne pondre and wey  
Who able were to bere thy punysshment  
The hole engyne of all this worlde I saye  
The engyne that enduren shall for aye  
With suche examynacyon myght not stande  
Space of a moment in thyne angry hande

Who is not borne in synne originall  
Who doth actuall synne in sondy wyse  
But thou good lord arte he that sparst all  
With pyteouse mercy temperynge iustyce  
For as thou doest rewarde vs deuyce  
Aboue our meryte/so doest thou dispence  
Thy punysshment farre vnder our offence

More is thy mercy farre then all our synne  
To gyue them also that vnwoorthy be  
More godly is and more mercy therein  
How behit: worthy Inough are they perdee  
Be they neuer so vnwoorthy: whom that he  
List to accept where so euer he taketh  
Whom he vnwoorthy fyndeth worthy maketh

Wherefore good lord that aye mercyfull arte  
Unto thy grace and souerayne dygnyte  
We sely wretches crye with humble herte  
Our synnes forget and our malygnite  
With pyteous eyes of thy benygnyte  
Frendly loke on vs ones thynne owne  
Seruautes or synners whether hit lyketh the



Synners yf thou our cryme beholde certayne  
Our cryme the warke of our vncorteyse mynde  
But yf thy gyftes thou beholde agayne  
Thy gyftes noble wonderfull and kynde  
Thou shalt vs then the same persones fynde  
Which are to the and haue be longe space  
Seruauntes by nature chyldren by thy grace

But this thy goodnes wyngeth vs alas  
For we whom grace had made thy chyldren dere  
Are made thy gylty folke by our trespase  
Synne hath vs gylty made this many a yere  
But let thy grace / thy grace that hath no pte  
Of our offence surmounten all the pteace  
That in our synne thyne honour may encrease

For though thy wysdom / though thy souerayn powre  
May other wyse appere suffyrently  
As thynges whiche thy creatures euery houre  
All with one voyce declare and testyfy  
Thy goodnes: yet thy synguler mercy  
Thy pytous herte thy gacyous indulgence  
Nothyng so clerely sheweth as our offence

What but our synne hath shewed that myghty loue:  
Whiche able was thy dyedfull magestee  
To drawe downe in to erth fro heuen aboue  
And crucyfy god / that we pooze wycthes we  
Sholde from our fylthy synne Iclensed be  
With blode and water of thyne owne syde  
That stremed from thy blyssed woundes wyde

Thy loue and pyte thus o heuenly kynge  
Our euyl maketh: niater of thy goodnes  
O loue o pyte our welch ay proupyng  
O goodnes serupng thy seruauntcs in distres  
O loue o pyte well nough now thankles  
O goodnes myghty gracyous and wyse  
And yet almost now baynquysshed with our byce

Graunt I the praye suche herte into myne herte  
That to this loue of thynne may be egall  
Graunt me fro sathanas serupce to astert  
With whom me rueth so longe to be thral  
Graunt me good lord and creatour of all  
The flame to quenche of all synfull desyre  
And in thy loue set all myne herte a fyre

That whan the iournay of this deedly lyfe  
My sely goost hath fynlyshed and thense  
Departen must: without his fleschly wyfe  
Alone in to his lordes hygh presence  
He may the synde: o well of indulgence  
I in thy lordeshyp not as a lord: but rather  
As a very tendre louynge father.

Amen.

Printed at London in the fletestrete  
at the sygne of the Sonne/by me  
Wynken de Worde.



Perfect

H 16 52.

(Lime washing in lower margins  
from C<sub>6</sub> to the end rounded and  
filled in)

Bernard Quintich

J.S. Ferguson

25. VII. 1916